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Caley, James Cowin.

the apostles' doctrine and fellowship

A Symposium on

- *The Christian Year*
- *Sacraments and Services*
- *Some Aspects of the
Outreach of the Church.*



Written by
One Hundred and Twenty-Five Bishops
of the Anglican (Episcopal) Church
Throughout the World

Compiled by
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Preface

BY THE VERY REVEREND JAMES M. MALLOCH, D.D.

This book is a notable and a fascinating contribution to the literature of religion in general and to the literature of Anglicanism in particular. In it the bishops of the whole Anglican Communion speak, and, in speaking, endeavor to teach the doctrine of the apostles, in whose fellowship they continue steadfast.

The notable character of the work is apparent. In teaching Christianity, the bishops have touched inevitably upon every psychological fundamental of religion. In teaching Anglicanism, they have expounded the essentials of historic Christianity. Anglicanism is the doctrine, practice, and being of the Anglican Communion, which is the whole body of Churches around the world which derive from the Church of England and are in Communion with it.

A bishop is a minister with the fullness of the priesthood, i.e., with the power of perpetuating it by ordaining others to it. The chief duty of bishops, however, as the Church has always recognized, is to preach and thereby be the chief defenders of the Christian faith and ambassadors of Christ (II Corinthians 1:17, St. Luke 10:16). In this book, bishops of the whole Anglican Church, representing all the provinces of the Anglican world, teach the faith that is in them.

The title of the book is taken from the famous text of Acts 2:42: "They continued steadfastly in the apostles' doctrine and fellowship" (King James Version). By the text, the Anglican Communion means that the professional ministry is under obligation to teach what the twelve apostles of Christ taught, and that, through the bishops, it is in the line or lineage (fellowship) of clergy, which stems from the apostles and is continued unbroken from age to age.

The comprehensive character of the book is shown not only by the inclusive list of its episcopal contributors but also by the subjects

it covers. The subjects include all of the seasons and holy days of the Christian Year; the Sacraments; all important occasional services, such as Christian Burial and the Dedication of a Church; and virtually every aspect of the relationship of the Church to the modern world and the contemporary life of the individual, including Missions, Stewardship, Labor, the Armed Forces, Sickness and Death. The book, in other words, views the whole of life in the modern world from the vantage point of the Christian religion.

The book will be invaluable to lay readers. It provides them with practically all the sermons they need; and the sermons can be used usually without alteration or adaptation. The book will prove equally priceless to the clergy, because it is a veritable gold mine of sermon material.

The book is fascinating because it presents the whole of Christianity to the whole of life in the whole world, through the words of chief pastors of the Flock of Christ of all races and lands. For this reason it will appeal strongly to the laity, as well as to the clergy and their lay reader assistants.

JAMES M. MALLOCH

St. James Cathedral
Fresno, California
Lent, 1958.

Compiler's Note:

The compiler offers his sincere thanks to the bishops who have generously contributed their work at his request to the creation of this volume.

He also thanks the Very Reverend James M. Malloch of St. James Cathedral, Fresno, for an excellent preface.

It is his earnest prayer that God may bless this endeavor to His Glory and to the strengthening of all who read these pages.

JAMES C. CALEY

St. Philip's Church
Coalinga, California
Lent, 1958.

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SECTION ONE

The Christian Year

PART I

The Seasons

Simon Peter, Apostle



The First Sunday in Advent

THE RIGHT REVEREND BENJAMIN POLLARD, T.D., D.D.

BISHOP OF SODOR AND MAN (*Great Britain*)

THE ADVENT MESSAGE comes at exactly the time in the Church's year when we most need it. It comes as November ends and November marks an end and a beginning. The end of the long season of Sundays after Trinity, which deal with the application of the great facts of the Gospel to the ordinary and daily living experience of those who try to live the Christian life, and the beginning of a new year on the first Sunday in Advent, the Church's New Year Day. November opens with All Saints Day, which is immediately followed by All Souls Day. These two days have a deep and special meaning for the generation that has passed through two world wars and they have rightly and inevitably become linked in our minds with the vast host of those who gave "the last full measure of devotion" to the cause of the Four Freedoms. They bring us the comfort and consolation of their own message that Christ "by His death hath destroyed death" and that all who love and serve Him and have shared His sacrifice, also share in His victory. These men and women who gave "the last full measure of devotion" live and God is using them in His own way in the working out of His purpose and destiny for mankind. The fellowship of the Saints is a true and living fellowship, it contains "all sorts and conditions of men" and its unity is in our Risen Living Lord. Then comes the Sunday next before Advent, the last Sunday of the Christian year with its Collect which begins, "Stir up, we beseech Thee, O Lord, the wills of thy faithful people." Effort to attain the Christian ideal of life and worship finished for another year; effort to be recommenced and thus the prayer that our effort shall be both faithful and sustained for another year through the stirring-up of our wills.

Then comes the Advent challenge: "Behold thy King cometh unto

thee." It looks to Christmas and the first coming of Christ and to the last things of the final Advent in the end of the world and to the final triumph of our Lord. It tells us God has come, God comes, God will come.

First let the authentic thrill of Advent lay its deep spell upon our hearts.

Advent means the glory of the coming of the Lord. It is the breaking in of the Divine into human history; of the supernatural into the natural. It means a sense of something great impending from the side of heaven. This world is blundering in a morass of sin and sorrow and men are losing hope. Multitudes are sinking more deeply into the slough of materialism and the hatred and nationalism which it engenders. There is a restlessness "new every morning" and even to the faithful there comes at times the faithlessness of feeling that even God seems to have forgotten to be gracious. Then Advent comes with its light shining in the darkness and its message "Be still, my soul; for God surely comes." This is Advent. Can we capture its authentic thrill? Words are poor things to convey it; it needs the wings of music. The Church has known this down the ages. Let us hear the great cry of the souls of men in the mystic *Veni Emmanuel* which the Church has lifted up to heaven for eight hundred years.

*O come, O come, Emmanuel
And ransom captive Israel
That mourns in lonely exile here
Until the Son of God appear.*

and then the great crashing chords of triumphant reassurance

*Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel.*

Or take Handel's *Messiah* and particularly the dramatic centre of this work: "The kingdom of this world is become." As has been well said "There in the falling notes of the scale is a vivid picture of the world's kingdoms going down to the foot of Christ." Majestically after in vigorous contrast, is the outburst: "the kingdom of our Lord and of His Christ." Thence the chorus gathers ever-increased power and majesty as it vociferates the grand climacteric of the Christian Faith "and

He shall reign for ever and ever, King of Kings and Lord of Lords. Hallelujah."

Here is the thrilling message of Advent for our day. When the rising tide of barbaric materialism threatens to submerge all that is fair and lovely, men ask with a wild and desperate fear catching at their hearts, whether these things can be? This is indeed an hour of the evil one and the power of darkness, and the shuddering cry goes up from torn and anguished hearts: "How long, O Lord, how long!" Then the Advent message, interpreted to us by the great music attached to it, down the ages, speaks to us as from God himself, to strengthen and inspire us in the faith that the forces of evil simply cannot thwart His purposes, that He must reign till all enemies are put under His feet. That He will give to our yearning and desolate souls "songs of deliverance" and hymns of victory. "Whose kingdom shall have no end."

Secondly, let us remember again, Advent means Coming. It tells us God has come, God comes, God will come. God has come. And when He did come there were many who doubted whether He was really the One whom they had expected. Was this Jesus of Nazareth in very truth God's last Word to man? Well might John the Baptist in prison lose faith and begin to speculate upon the possibility of a mistake having been made: "Art Thou He that cometh, or look we for another?" (Matthew 11:3). His own people, the Jews, have ever since queried the legitimacy of the Christian interpretation of Jesus of Nazareth, and deny that the historical figure who appeared in Palestine so long ago was really the "promised One," their Messiah. So it is today. This strange figure who appeared once in Palestine clothed in human form still haunts our modern world and still baffles it. "We devise all kinds of picture frames in which to confine Him, and we construct all sorts of settings in which we think we can make Him intelligible to our modern world. Yet He walks out of all our frameworks and transcends all our categories of thought. He haunts our literature. He confronts all our relativity with Himself as an Absolute."

We challenge Him to give some reasonable explanation of His Presence and seeming failure and He still points us, as of old, not to intellectual disputations concerning His Person, but to indisputable evidences of His Power: "Go your way and tell the things which ye do

hear and see . . . And blessed is he, whosoever shall find none occasion of stumbling in Me."

God has come. All the loveliness and glory of the story of the Son of Man is ours. It is based on living facts which have their place in the history of the world, working, it may be, in slow and in hidden ways until they attain their full power in the future. The Christian hope is animated by the conviction that what has been accomplished is the preparation for a more perfect demonstration of the Divine Sovereignty. We are bound to think and speak of past, present and future in relation to God's will, but His purpose in Christ is one and the future perfection of His kingdom is continued in the historical facts of its foundation.

God comes. Our faith is grounded in the thought that God is a living God active in history, in the history of nations and of men and in the history of our individual lives. God speaks to us most by events. That is a primary thought of the Incarnation. God comes to each one of us in the daily events of our life. He speaks to us in the manifold ordinary events of our home and our business. He speaks to us and is with us in all life's joys and sorrows, temptation and sin; its pain and its death. By the indwelling of His Spirit He is ever with us "nearer to us than breathing, closer than hands and feet." Again the Advent message is energising and full of comfort: "Be still, my soul, for God surely comes."

And God will come! As much as ever the thought of a Day of Judgement has its right place in the message of Advent. Nothing is clearer in our Lord's teaching than His assertion that men would be called to account by God. The thought of judgement for Christians is brought into connection with the Person of Jesus Christ. It is by our conformity to His standards that we are to be judged. Many of our Lord's parables were concerned with future judgement. But judgement is a continuous process, going on all the time. The moral supremacy and the perfection of our Lord's life are in themselves a perpetual judgement. We try to follow Him or we refuse to do so. If we refuse, then His presence is our condemnation. We have seen the light and turned away from it. "This is the judgement, that the light is come into the world, and men loved the darkness rather than the light for their works were evil." Daily by our choices we pass judgement upon ourselves. The Last Judgement will be but the register and summary of those choices. It

will be a moment of clear self-revelation. We shall pass judgement upon ourselves. We shall "know even as we are known."

Watch ye therefore and pray always that ye may be accounted worthy to stand before the Son of Man, King of Kings and Lord of Lords . . . whose Kingdom shall have no end.

‘ ‘ ‘

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which Thy Son Jesus Christ came to visit us in great humility; that in the last day, when He shall come again in His glorious majesty to judge both the quick and the dead, we may rise to the life immortal, through Him who liveth and reigneth with Thee and the Holy Ghost, now and ever. Amen.



The Second Sunday in Advent

THE RIGHT REVEREND PHILIP B. PARMAR
BISHOP OF BHAGALPUR (*India*)

"Whatsoever things were written aforetime, were written for our learning; that we through patience and comfort of the Scriptures might have hope."—Romans 15:4.

WITH THESE WORDS, the Epistle for this Sunday opens, and the same words are beautifully adapted to form the Collect for to-day also. But modern man is often short of "patience", and looks elsewhere for the "comfort" which the Scriptures promise. What has the message of the Bible to say to man to-day?

We may begin by asking, "What relevance has the Old Testament for a scientific age, dominated largely by materialist ideas, which make many of the old stories seem like fairy tales?" Unfortunately, modern man too easily allows himself to be diverted from recognising the real message of the Old Testament by such things as occasional historical inaccuracies, scientific improbabilities, or primitive ideas of God and His

ways. If he does this, however, he must at least realise that he is not being truly "scientific"; he is allowing superficial and accidental details to obscure for him the central themes which lie embedded in the Old Testament material. We may summarise some of these themes briefly as follows:

1. God is not just an arbitrary despot, but merciful, loving and just.
2. God governs the world by a plan, and within this plan, gives a special place to a chosen people.
3. This world, with its perplexing and tortured history, is developing towards a Great Day—the Day of the Lord.
4. At this time God will send down His Anointed One, the Messiah.
5. The Messiah will deliver Israel from all her enemies, and also be a "light to the Gentiles."

Even in so brief a statement, we can see that, out of the apparently aimless confusion which the Old Testament seems to present to us, there is a concealed purpose, an underlying unity, implanted by God, and revealed, partially and gradually, to prophets, and other men of vision throughout the history of Israel.

Nowhere do we find a more apt summary of the links which bind together the Old Testament with the New, than in the opening words of the Epistle to the Hebrews: "God, Who in sundry times and in divers manners spake in time past unto the fathers by the prophets hath in these last days spoken unto us by His Son." Here, and in the verses that follow, we find the distinction clearly drawn between the prophets—many in number, each receiving some partial vision of God and His purposes—and the Son, infinitely above the greatest of men, above even the angels, being Himself "Radiance of the glory of God, flawless Expression of the nature of God," as Phillip's translation has it. God Himself has come down to our level; has chosen to be born of a woman, to take our nature upon Him, so as to lift us up to Himself. More than this, the Son, during His earthly life, has promised to His followers the gift of the Holy Spirit, who will guide them into all truth, will bear witness of the Son Himself, and will endue men with power from on high. And this is just what actually happens; as Jesus was raised from the dead by the power of God, so that same power

now manifests itself in the Church, the community of His followers, who become, in Him, a new creation—"an elect race, a royal priesthood, a holy nation, a people for His own possession" (I Peter 2:9). "For the Church is His Body, and in that Body lives fully the One who fills the whole Universe" (Ephesians 1:23, Phillips).

It is about this supreme Act of God that the Bible is mainly concerned to tell us, if we are willing to give it the careful and reverent study it deserves. This does not mean, however, that we are to "read, mark, learn and inwardly digest it" in the same way that a school-boy studies his text-book; for we shall never be able to grasp the kernel of its teaching by this method, nor by any other which relies on our own unaided efforts. Just as we read that "all Scripture is given by inspiration of God," so too the right understanding of Scripture demands a similar "inspiration"—demands, in fact, the Holy Spirit's guidance, both of the individual Christian and of the Church. St. Paul often reminds the readers of his epistles that they must hold fast, as he himself does, by the accepted faith of the Church; and Christian history has shown many times how dangerous it is for either the Church or the Bible to be given an exclusive authority, which denies any authority to the other. Both are in need of each other—"the Church to teach, the Bible to prove."

But there is another reason also why we cannot study the Bible simply as a textbook. This is because of the unusually varied nature of its contents. The skeleton, or framework, of the Bible is provided by the history which it narrates—the troubled history of Israel, the historical life of Jesus, the early history of the Church; and in this respect the Bible differs markedly from other religious books. It is not only a code of law, like the Code of Manu, though it includes several such codes of law in the Pentateuch; not only a collection of hymns, like the Rigveda, though it has its own hymns in the Psalter; not only a book of divine exhortations, such as the Koran, though the prophetic books give much material of this kind; not only a series of philosophical discourses like the Upanishads, though it has its own philosophical books, such as Ecclesiastes. All these types of material form the "flesh" of the Bible, helping to fill out and give body to the historical skeleton; at the same time, they also derive their own real significance from their place within the history, and in particular from their relation to the

one central historical event of the Bible—the Incarnation, when “the Word was made flesh and dwelt among us.” It is this which, to continue the metaphor of the body, forms the “heart” of the Bible, and gives to the whole a living unity, and a perpetual relevance to the needs and aspirations of man. But we shall fail to see how relevant the Bible is to our own situation unless we study it rightly; hence, it may not be amiss to close with some suggestions about methods of Bible study. How are we to dig the gold out of this inexhaustible mine?

First, let us study the Bible *daily*. No one doubts that we need regular daily food to maintain bodily health; not less do we need the regular sustenance which the Bible can give us to nurture our Christian lives and make them healthy and strong. Secondly, let us study it *systematically*: we must have some plan, and follow it steadily; we may be very conscious of the imperfection of all such plans—but random Bible study, picking and choosing here and there to suit a fancy, has before now proved the Devil’s instrument for sowing error. In choosing our plan, we have several possibilities before us, and we should not always confine ourselves to one method of study; we must aim to know the Bible *comprehensively*—that is to say, to know the whole Bible, and to have an all-around grasp of God’s message to man given through it; thus, in reading our particular portion for the day, we should seek to answer simple questions about it: what truth or lesson does it most emphasize? What fact strikes us particularly in what we have read? What have we learnt about mistakes to be avoided—about actions to be imitated—above all, about Christ? Sometimes we should set ourselves to study the Bible *consecutively*; to read it through from beginning to end, taking perhaps two chapters a day, and thereby completing it in a year. Sometimes we may study it *comparatively*, setting different parts alongside each other and comparing them, and making good use of marginal references and of the various modern translations available. Again, sometimes we should study it *topically*, choosing in succession some of the great biblical themes, such as Sin, Salvation, Repentance, the Spirit of God, the Church, and working carefully through them with the help of a concordance. Whatever particular method of study we are using, we should always study the Bible *attentively*—with our eyes open to perceive its message, and our mind carefully weighing each word; we should be ready to study a

passage *repeatedly* until its full meaning has been grasped and assimilated by the mind; we must approach the Bible *as the Word of God*, who assuredly has something to say in it that is relevant to ourselves, our family and friends, our Church, our country; and finally, yet quite indispensably—for without this, we shall be groping like blind men—we must study it *prayerfully*, spending time on our knees both before and after our study, so that it may indeed be the voice of God that we hear, and so that we may be strengthened in that firm Christian “hope” of which our Collect and Epistle speak.

1 1 1

Blessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of Thy holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ. Amen.

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The Third Sunday in Advent

THE RIGHT REVEREND BEVERLEY D. TUCKER, D.D., LL.D., L.H.D.
RETIRED BISHOP OF OHIO (U.S.A.)

“Then said Jesus to them again, Peace be unto you; as my Father hath sent me, even so send I you.”—St. John 20:21.

THE ADVENT SEASON sounds the note of Preparation for the Coming of Christ. The particular theme of the Third Sunday in Advent is preparation through Ministry of the Church. As John the Baptist prepared the way for the first Coming of Christ, so the ministers of Christ and stewards of the mysteries of God are commissioned to prepare the way for the ever greater coming of Christ into the lives of individuals and into the corporate life of human society.

There are three chief ways in which witness is borne to truth, through which truth is communicated from generation to generation. There is, first of all, *the Written Word*. We recognize the value of the

Bible in keeping alive the knowledge of God and in renewing the mind of Christ. Our Lord was trained and versed in the Holy Scriptures, the Law and the Prophets and the Sacred Writings. In the course of His teaching, He often quoted and interpreted the written word. "This day is this scripture fulfilled in your ears." Two of His seven last words from the cross were taken from the Psalms.

It is significant, however, that Christ left behind Him no written word, no autograph. It is true, His disciples soon committed to writing their recollections of His words and mighty acts, their impressions of His gracious presence. The New Testament thus gradually came into being as a means of perpetuating His influence, but it is well to remember that the written word was not our Lord's own method of communicating truth.

Again, we know the value of *the Institution* and of *Organization* for incorporating an idea and for handing it on to those who come after. It is no less potent than the written word as an agent of civilization. Our Lord was reared in the customs of the Jewish Church. As an infant of forty days, He was taken up to the temple by Mary and Joseph and dedicated to the Lord, and an offering was made as prescribed in the Law. When He was twelve years of age, He went with Mary and Joseph and His kinsfolk up to Jerusalem for the Feast of the Passover and found His way into His Father's house. He inaugurated His ministry in Galilee by going to Nazareth, where He had been brought up, and, as His custom was, He went into the Synagogue on the Sabbath Day, and stood up for to read. Accompanied by His disciples, He went up to Jerusalem from time to time to keep the great festivals. His last week on earth was spent in Jerusalem as a pilgrim going up the hill of Zion to keep the Passover. He was teaching daily in the temple.

Nevertheless, organization, institutionalism was not Christ's primary method of communicating truth. It is true, His disciples soon organized their efforts, and the institution of the Church remains a second great agent of carrying on Christ's mission to the world.

So far as our evidence goes, Christ bore witness to God, to truth by *the Spoken Word*, by personal example, and by personal intercourse or friendship. "I am the way, the truth, and the life," He said. His presence made God real to men. The truth that they sought about life found in Him the way.

The eternal fact of the Christian religion is that "the Word became flesh and dwelt amongst us." Its supreme dogma is "The truth as it is in Jesus." Its gospel or good news is that God has come home to us through the personality of man, Emmanuel, God with us.

St. Mark tells us something of the secret of His method: "And He goeth up into a mountain, and calleth unto Him whom He would: and they came unto Him. And He ordained twelve that they should be with Him, and that He might send them forth to preach, and to have power to heal sickness, and to cast out demons." St. John tells us that when He was about to leave the world as the Risen and the Ascending Christ He entrusted to these men the mission which His Father had given Him: "*Pax Vobiscum*: as my Father hath sent me, even so send I *you*," not a book, not a system of doctrine or government, but *you*.

Therefore, the permanent need for bearing witness to the truth of the Gospel, for communicating this gift from generation to generation, is that of men and women who, by what they are, make real the presence of God; men and women of whom others can take knowledge that they have been with Jesus; those into whom the Risen and Living Christ hath breathed His Spirit: "Peace be unto you; as my Father hath sent me, even so send I you."

While this privilege and the duty of ministry belong to the whole body of Christ's disciples, there must necessarily be those who give themselves to this ministry as a life vocation. There must be men, who in the days of their youth hear God calling them to be His ambassadors, His messengers; and who volunteer, offer themselves, their whole lives in response: "Here am I; send me."

This ministry has many and varied functions. As St. Paul puts it, "Christ gave gifts unto men. And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministry, unto the building up of the body of Christ.

There is, as the Prayer Book puts it, "the ministry of the Word and the Sacraments," the ministry of prophet and priest; but supremely, as our Lord puts it, there is the ministry of the Good Shepherd, the pastor, the friend of publicans and sinners. I recall an old clergyman, who had been a great pastor as deacon, priest and bishop, saying on a public

occasion that "No tears had ever been wiped away by a typewriter nor souls saved by an executive committee."

Blackstone, the great English jurist, once said that the true clergyman is called *the Parson*, because in his person the Church, which is invisible, is made manifest. A community can have no greater blessing than the Parson who, by what he is, makes the Christian religion live again in our midst; the man whose personality bears the stamp of Christ's commission: "*Pax vobiscum*: as my Father hath sent me, even so send I you."

1 1 1

O Lord Jesus Christ, who at Thy first coming didst send Thy messenger to prepare Thy way before Thee; Grant that the ministers and stewards of Thy mysteries may likewise so prepare and make ready Thy way, by turning the hearts of the disobedient to the wisdom of the just, that at Thy second coming to judge the world we may be found an acceptable people in Thy sight, who livest and reignest with the Father and the Holy Spirit ever, one God, world without end. Amen.

The Fourth Sunday in Advent

THE MOST REVEREND MICHAEL HINSUKE YASHIRO, D.D., S.T.D.
BISHOP OF KOBE
PRESIDING BISHOP OF THE CHURCH IN JAPAN

"This is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself. He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing."—Text: St. John 1:19-28.

THIS IS THE last Sunday in Advent and in a few days time we will have the great joy of celebrating the Christmas festival. The collect and gospel for today urge us to be well prepared to welcome the birthday of Christ, our Saviour. The narrative in this gospel describes the testimony of John the Baptist concerning the Messiahship of Jesus Christ. Apparently John the Baptist was looked upon by the public as Christ, the Messiah. He was very popular among the people and wherever he traveled, there were many who followed him. People were eager to listen to whatever message he gave them.

All of this was so sensational that the Sanhedrin became alarmed and sent representatives to see what was happening. Now in this gospel, John the Baptist was severely examined by the representatives of the Sanhedrin. After some discussion, he stated definitely that he was not the Christ, but that Christ, Himself, was coming after him. He even declared himself to be unworthy to untie the thong of His sandal. St. John's teaching was good preparation for the people to welcome Jesus Christ, their Savior.

As we all know, in those days when Jesus Christ was born in Bethlehem, people were waiting for salvation in every field of human experience. As a nation, Israel had lost its freedom and their land was occupied by the Roman Empire for which they had no respect. Even after three generations in exile, they were facing all kinds of sufferings. Consequently, by the time our Lord was introduced by John the Baptist, over sixty people had appeared in public and claimed to be the Messiah. For the ordinary people, there was no peace. One day they listened to one person, the next day they doubted. There was only disunity, dishonor, and chaos both in society and in the hearts of the people. Under these circumstances, it was natural that John the Baptist would be accepted by the public as the true Messiah. His message was clear and strong, and the hearts of the people were filled with a divine awe. Even our Lord, Jesus Christ, accepted baptism at the hands of John the Baptist.

But while it was natural for the ordinary people to think of him as the Christ, yet John the Baptist never forgot his true vocation as the forerunner of the promised Messiah. He clearly and definitely denied that he was the Christ, and he introduced the young Jesus to the public as the true Messiah whom he and the whole nation ought to worship.

Two points invite our earnest consideration:

1. We are living in an age of chaos similar to the age in which Jesus Christ was born. The words of the Prayer Book, "There was no peace among us," are true in this modern world. Especially in this country of Japan people are facing all kinds of frustrations — political, economical, and mental. Since the war one of the diseases prevalent in this country is neurosis. There is much talk about the power of electricity, of the atomic bomb. It is difficult to find a person of sound mind. People are filled with anxieties and despair.

Yet, we also have many messiahs in this modern world. Communists, socialists, capitalists, and those founders of the fringe religions all pretend to be messiahs for these distressed people, claiming their confidence and promising salvation. Yet, after all, we are never satisfied with these false messiahs. Anxieties and sufferings and constant disappointments will attack us if we follow them. Instead, it is our duty to declare in public that there is no salvation among us except in our Lord, Jesus Christ, Who was introduced by John the Baptist to the world.

So long as we have an enormous number of heathen in this world, the vocation of us Christians must be the same as that of John the Baptist, to introduce our Lord, the true and only Savior of the world, to those heathen. This is especially true for us Christians in this country where we are surrounded by a vast multitude of heathen, and it is our constant duty to show our Lord to them.

How can we show our Lord Jesus to our people? The epistle today teaches us to "Rejoice in the Lord always." St. Paul emphasizes this by saying again, "and again I say rejoice." To rejoice is not merely a state of mind, but it will permeate our whole life, our activities, and our entire personality because we are filled with the spirit of Jesus, our Savior. Again, St. Paul defines the Christian life by saying, "It is no longer I who live, but Christ who lives in me." So far as Christ is living in us, we naturally will have peace among us and all kinds of virtues such as joy, perseverance, thankfulness, love; and they will show forth in our activities.

Evangelism does not only require skillfulness of method, eloquent speech, learned explanation, but it definitely requires Christian witness. That is to say, our lives must show that we are full of joy, the unique joy and peace which cannot be compared to anything in this world.

2. It is significant that those teachers from Jerusalem, after learning that he was not the Christ, asked John the Baptist, "Why baptizest thou then, if thou be not that Christ?" In those days baptism was only administered to Gentiles, these so-called proselytes. According to their understanding, therefore, it was a mistake for John the Baptist to treat his own people, possessors of the rights and privileges of the Chosen People, as proselytes.

His doing so, however, has meaning and significance for us Christians who are preparing to welcome the birthday of our Lord Jesus in a few days' time. We may be in the same position as the Jewish people, that is as chosen people. We may enjoy our status of being Christians, but there is danger in that confidence. Christmas is a time when we should become as inquirers. It was right for John the Baptist to treat his own people as proselytes in preparation for welcoming the true

Messiah. Unless we become as inquirers in this time just before Christmas, the Christmas season will never bless us at all.

To be an inquirer means to be conscious of the revelation of our Heavenly Father concerning His own nature, and His wonderful redeeming plan for us all. Before Jesus Christ was born, people in the Old Testament had been led by the revelation of our Heavenly Father through history and the prophets. Old Testament inquirers, so to speak, had to learn first of all the great power of the Almighty God and a feeling of absolute awe constantly filled their minds. The tremendous authority of the Creator and the absolute self-surrender caused by this strong feeling of awe are vivid in the Old Testament before the true revelation of the character of our Heavenly Father as loving kindness was given us.

In the modern world, we Christians often reverse this order of priority. In the pulpit clergy are more apt to speak of the lovingkindness and mercy of our Heavenly Father. In Bible classes we seldom hear of the judgment of Almighty God. Yet without the proper teaching of the almightiness of God, we may fail to grasp the real meaning of His infinite love.

It is again the opportunity for us to become simple and humble inquirers, to look up to the tremendous power of Almighty God and to kneel in trembling awe. Then, in the very center of our humility Jesus Christ, our Lord, will come down and live among us as He once descended from heaven and remained in the manger of that poor stable in Bethlehem.

1 1 1

O Lord, raise up, we pray Thee, Thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, Thy bountiful grace and mercy may speedily help and deliver us; through Jesus Christ our Lord, to whom, with Thee and the Holy Ghost, be honour and glory, world without end. Amen.

Christmas Day

THE RIGHT REVEREND CHARLES CLINGMAN, D.D.

RETIRED BISHOP OF KENTUCKY (U.S.A.)

Thou shalt call His name Emmanuel, which being interpreted, is "God with us."—Matthew 1:23.

This is the heart of the Christian message, the heart of the Christmas message—God's capacity for fellowship with men, God's friendship.

I.

IT IS STRANGE how the idea persists that God is far off, a sort of absentee landlord, that He only occasionally breaks through into our human experience, especially in what men call "Acts of God." It is all very well for us to use this phrase, "Acts of God," in business and legal language, referring to various forms of disaster beyond man's control. It should not be used in our serious thinking about God. Against it stands the Gospel of Jesus, the heart of whose message is love, whose unfailing name for God is Father, whose own prophetic title is Emmanuel, God with us.

If asked, What is man's greatest need—an individual man's deepest desire—we would answer, friendship. There is no one so powerful as not to need it, none so weak as to spurn it. Mary Roberts Rinehart once wrote, "Individual freedom is a fraud. In this life it is only human relationships that matter." She tells of an elderly pioneer woman to whom she said, "I came out here to be alone. Don't you love to be alone?" The woman answered, "I thought so once. Now I know better." Commenting on this, Mrs. Rinehart wrote, "Christmas time explodes the theory of personal freedom, when every human being escapes into the group, loving and being loved. This is as it should be, for Christ came not only to bring compassion and tenderness, but brotherhood and understanding."

The nearness of God, the naturalness of God, the simplicity of God, the friendliness of God; this is the Christmas message, this is why our thoughts center in a little boy. God comes and speaks to us in a language we can all understand. Beside that manger cradle all men speak to and

understand one another—American, English, French, and Scandinavian; Italian, German, Slav and Greek; Japanese, Chinese, Hindu, and African. Not understanding the others' tongue, all understand the language of simple love, set forth in an infant in a cradle. God in Christ, the great common denominator of all human thoughts and feelings and aspirations.

II.

To say that the world needs Christ is not to express a merely pious opinion, nor only to set forth a correct theological tenet. It is to state a significant truth. A world, hate filled, needs Christ; Christ, Emmanuel, God with us.

In this name, "Emmanuel," we see the foreshadowing of the whole life and ministry of Jesus and the whole of His teaching. He said, "He that hath seen Me, hath seen the Father." This is Christ's answer to the world's cry, "What is life, this mysterious life that I live? What is the world, this mysterious overwhelming world? What is it all about? Whence come I? Whither am I travelling? What is behind it all? What is God like?" These questions of mankind are the stuff of which philosophy is made, sometimes the rocks on which philosophy is destroyed.

We have the answer. We have the answer, clear and sure, in Christ. "He that hath seen Me hath seen the Father." A little child once said, "I wish I had a picture of God." We Christians have a picture of God in the face of Jesus Christ, in the mind and will and heart of Him, in His daily walk and conversation. St. Paul says of Him that He is the express image of the invisible God. Sometimes we say of a young man, "You are the living image of your father." Jesus is the living image of His Father, the living image of your Father and mine.

III.

Would you know what God is like? What He is like and how He feels when you are in bereavement? Read the story of the death of Lazarus, the story of Jesus' great soul, the record of one of the matchless conversations of all time. In seeing and hearing Jesus you are seeing and hearing God: you are knowing Him as He stands beside you in your sorrow. God is with you as Jesus was with Mary and Martha. Emmanuel.

Would you know what God is like when your burden of sin is too

great to bear? Observe Jesus with the woman taken in sin. It will give you a picture entitled Emmanuel, God with you. Yes, and would you know how God feels when strong men take advantage of the weak? Hear Jesus say of those who cause the weak to sin, "It were better that a mill stone were hanged about his neck and that he were drowned in the depths of the sea."

Yes, we do have a picture of God, a sure image of the invisible, even Jesus Christ, Emmanuel, God with us.

It is not strange that the would-be dictators of the world—the Hitlers, the Mussolinis, the Tojos, the Lenins, the Stalins and the Khrushchevs try to stamp out the faith of men in God through Jesus Christ. They must stamp it out or be ground under its heel. They cannot live in the same world where each soul is precious in the sight of God and not the chattel of the state, a pawn to be moved at the will of a man. They cannot abide the thought that supreme power is best expressed in love, that men might pray, "O God, who declarest Thy almighty power chiefly in showing mercy and pity," that the greatest force in the world is like that which is commanded by a Babe lying in a manger.

CONCLUSION

God in Christ, close to us, interested in us, loving us, yes, and rebuking us when we would lord it over our fellows, or exploit them, or lead them into evil ways.

Tonight the age-long prophecy is fulfilled, the age-long need of man is met. Emmanuel, God with us, God beside us, God within us.

‘ ‘ ‘

O God, who makest us glad with the yearly remembrance of the birth of Thine only Son Jesus Christ; Grant that as we joyfully receive Him for our Redeemer, so we may with sure confidence behold Him when He shall come to be our Judge, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

The First Sunday after Christmas Day

THE RIGHT REVEREND CHRISTOPHER M. CHAVASSE, O.B.E., M.C., D.D.
BISHOP OF ROCHESTER (*England*)

CHRISTMAS KINDNESS

"When the kindness of God our Saviour, and His love towards man, appeared."—Titus 3:4.

HAMLET DESCRIBED HIS uncle, who had married his mother, as "a little more than *kin*, and less than *kind*." Thereby, he did not merely pun upon the two words, "*kin*" and "*kind*." He did more, he condemned his *kinsman* for unnatural conduct in not being *kind*.

"*Kin*" and "*Kind*" come from the same root word. A "*kind*" person is a "*kin*ned" person: that is one who acts the kinsman to others. Christmas celebrates the anniversary of "when the *kindness* of God our Saviour, and His love towards man, appeared."

By His Holy Nativity as Son of Man, the Son of God became our Kinsman; and thereby the quality of human kindness, the true love of man for man, first appeared upon this earth in all its glory.

Then what is Kindness? It is that giving of one to another which all Christians ought to show forth to their fellows, as the sons and daughters of the God and Father of us all. Thus it is that Charles Dickens, with his human insight, equates kindness with the *Spirit of Christmas*. Scrooge's nephew, in the *Christmas Carol*, speaks for us all when he declares: "I am sure I have always thought of Christmas time . . . as a good time; a kind, forgiving, charitable pleasant time; the only time I know of, in the long calendar of the year, when men and women seem by one consent to open their shut-up hearts freely, and to think of people as if they really were fellow-passengers to the grave, and not another race of creatures bound on other journeys."

LESS THAN KIND

A prisoner of war in Italy, one Christmas, described the "shut-up lives" of himself and his companions, though herded together and without any privacy, as "living on islands." He wrote:—

"Yes, in the sea of life enisled,
With echoing straits between us thrown,
Dotting the shoreless, watery, wild;
We mortal millions live *alone*.
The islands feel the enclasping flow.
And then their endless bounds they know.
And then a longing like despair
Is to their farthest caverns sent;
But surely once, they feel, we were
Parts of a single continent!
Now round us spreads the watery plain,
Oh, might our marges meet again!"

Once a year, at the sound of an Angel choir singing, "Good will among men," the estranging barriers between island-dwellers dry up; and "shut-up lives" open their hearts one to another. The miracle is effected because, quite literally, on the day from which the world dates its years, "Love came down at Christmas," and "the kindness of God our Saviour, and His love towards man, appeared." Mind you, it was no kindly world into which Christ our Saviour was born. The civilizations of Greece and Rome could boast many splendid qualities. They were just and wise, and loved beauty. But, in general, their attitude to humanity was hard and unequal, and tolerated slavery. As St. Paul confesses of his pagan environment, in the passage that introduces my Christmas text: "We were aforetime living in malice and envy, full of hate, hating one another." And even "when the kindness of God our Saviour, and His love toward man, appeared," with our Lord's Birth in a Bethlehem stable, how slow even Christians have been to cultivate that mind of loving-kindness which was also in Christ Jesus.

There have been periods, as in the Middle Ages, and during the Industrial Revolution, which were reversions back to the harshness and hardness of pre-Christian ages. It was, for example, actually during the "hungry forties," that Albert, the Prince Consort, introduced Christmas trees from Germany into well-to-do English homes, and that (in 1893) Dickens wrote his *Christmas Carol* in order "to awaken some loving forbearing thoughts, never out of season, in a Christian land." It is a shaming fact, too, that Christians are not yet necessarily conspicuous for their loving-kindness. A century ago an outspoken preacher could describe some of his congregation as "crab-tree Christians . . . who

can scarcely speak a good word to you," and as "isolated icebergs" whom we may "be happy to meet in eternity," but "who give us frost-bite on earth." In our own day, too, Dr. Pythian-Adams, in a Church periodical, can cite, "as typical of thousands," the case of a devout communicant cutting dead a disliked neighbour, on the very "threshold of the Church, and five minutes after they had both received Holy Communion together."

Charles Dickens never preached a finer, or a more needed, Christmas sermon than when, taking as his text the saying, four centuries old, "Christmas comes but *once* a year," he commented sadly: "Christmas comes but *once* a year, which unhappily is too true, for when it begins to *stay* with us the whole year round, we shall make this earth a different place."

THE SPIRIT OF CHRISTMAS

How, then, can we make that Spirit of Christmas, which is the kindness of God our Saviour, the golden rule of our ordinary Christian behaviour?

To learn this we must first know what kindness really means. Kindness is not simply performing benevolent deeds. It is a warmth of heart, a spirit of love, which first prompts the kindly act, and then invests its performance with sunny graciousness. As the Christ, in the guise of a leper, informed Sir Launfal, in J. R. Lowell's poem:—

Not what we give, but what we share;
For the gift without the giver is bare.
Who gives himself with his alms feeds three—
Himself, his hungering neighbour, and Me.

Ah, there you have it! Kindness is that self-giving love which identifies us, each one, with our brethren; even as Christ the Son of God identified Himself with us, at His Holy Nativity, by becoming Son of Man.

In my text the Greek word for Kindness is *Chrestotes*. In St. Paul's day the term had come to signify only a sentimental, and rather silly, good-nature; till the Apostle, who alone employs the word in the New Testament, rescued it, baptised it, and turned it into a Christian expres-

sion, to describe the Christmas spirit brought to earth by God our Saviour.

You will have noticed that the Greek word *Chrestotes*, or kindness, is very like that other Greek word *Christos*, or Christ. It is not, therefore, surprising that, as Tertullian tells us, in the days of the Early Church, the Romans confused the two words, misnaming Christ as "Chrestos," the "kind man," and Christians as "Chrestians," the kind people. They did so with some mild contempt, for they regarded kindness as rather foolish soft-heartedness. At the same time this title of the "kindly people" which the Early Christians earned, speaks volumes for the deep impression they made upon their pagan neighbours; and explains, very largely, the weapon that won the Roman Empire for Christ. Do you wonder, then, if Professor T. E. Jesop, of Hull University, has written that what is needed to-day for the conversion of England is, simply, "Church-people who are both better Christians, and better neighbours." The two go together. We are not true Christians unless we are true "Chrestians"; unless, that is, we are kindly neighbours, as was our Kind Saviour, who (as the Acts of the Apostles sums it up) "went about doing good"; or (as the children's hymn translates St. Peter's testimony) "He went about, He was so kind."

Here, then, is the secret of making the Spirit of Christmas the glorious commonplace of every-day life and behaviour.

It is by treating others as if they were the Christ Himself. In all our human relationships we are to behave as unto Him, and ever conscious of His kind eyes bent upon us. Thus, Christmas will "stay with us the whole year round," in proportion as we make our own the words of the Knight in Lowell's poem as he fed the leper: only to discover that in very deed he had ministered to the Lord of Glory.

And Sir Launfal said, "I behold in Thee
An image of Him who died on the Tree . . .
Mild Mary's Son, acknowledge me;
Behold, through Him I give to Thee!"

Whenever, then, we kneel together at Holy Communion, cannot we determine that its Sacrament of Fellowship, both with God and with one another, shall be indeed the means of grace whereby our natures become infused with the "kindness of God our Saviour and His love

towards man"? More particularly, at this kindly season, when we receive the Chalice at Holy Communion, we should with heart-whole intention:

"Take the Cup of Kindness, yet
For the sake of auld lang syne"—when,
"Once in Royal David's City," "Love Came Down at Christmas."

‘ ‘ ‘

Almighty God, who hast given us Thy only-begotten Son to take our nature upon Him, and as at this time to be born of a pure virgin; Grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with Thee and the same Spirit ever, one God, world without end. Amen.



The Second Sunday after Christmas Day

THE RIGHT REVEREND WILLIAM PAYNE ROBERTS, D.D.

RETIRED BISHOP OF SHANGHAI (*China*)

OUR PRAYER TODAY is that our lives may serve to show forth the light and life which God has so wonderfully given us in Christ. He has kindled a holy fire in our hearts, and that fire should spread until the hearts of all mankind are warmed and set on fire by God's great life. In the words of St. Paul: "God has shined in our hearts to give the light of the knowledge of the glory of God in the face of Christ," and our own lives should reflect this light to others.

It is the very nature and property of light to radiate in all directions, and of fire to spread wherever it can. Life would not be life if it did not want to propagate itself. So God Himself is a God of abundant and expansive life, who delights in expressing Himself, in speaking forth what is in Him, that those whom He has created may share in His own marvelous life. All creation is a part of this divine outpouring of God. The universe of stars and planets shows forth the inner glory of His being, in infinite variety and beauty and power. When He created man He breathed into him His own free self-conscious life, and made

for Himself a family of children whom He desires to answer back in affectionate love and understanding obedience. When His own Son was sent to earth, the very climax of this self-giving was reached, and we, who were estranged from Him, were brought to share most intimately in the joys of His eternal life. The new and full life of God was poured out into the lives of believing and receptive men, through the gift of the Holy Spirit. The divine fire of the incarnate Word was kindled in their hearts and the souls of men became "candles of the Lord."

One of the mysterious truths of life is this: that God's good gifts do not fall from heaven ready-made into our waiting arms. They come through the hard work and cooperation of human beings, and if we are unwilling to cooperate, the gifts are not given. This is true in the material world and also in the realm of the Spirit. The education of the mind, the moulding of our characters, the strengthening of our wills, the communion of our lives with God, and all the joys of the Christian gospel, come to us through the instrumentality of others. We are heirs of all the ages, the beneficiaries of all faithful Christians, past and present. And since this is true, we are called upon to see that our own lives contribute to this great outgoing movement of God's truth and light. We are not to hide under a bushel, nor shut up, in our restricting lives, the eternal life of God, but give it a glad and free expression. "Let your light shine before men, that they may see your good works and glorify your Father in heaven." Through the consecrated and inspired lives of Christian people, God expects that all men and nations will be brought to a knowledge of Himself. A selfish and worldly life cannot pass on the true fire of God. This is done only in hearts truly aflame with the divine life.

The portion of scripture appointed for today's epistle is taken from the book of Isaiah and proclaims the nature of the work of the Messiah for man's salvation. It was to be a work of unbounded mercy for suffering mankind—good cheer for the poor and brokenhearted, freedom for prisoners and captives, justice for the oppressed, comfort for the bereaved, the joy and happiness of God's righteous rule over human affairs. In the synagogue at Nazareth, Jesus Himself quoted these words of the prophet as descriptive of His own work. By deeds of mercy and compassion, he brought God's own great goodness and lovingkindness to men.

The gospel passage tells of a bit of suffering which the Holy Family itself had to endure when Jesus was still a little child. Because of the anger of a cruel king, they had to flee from their own country and take refuge in a foreign land. Jesus, the divine little Refugee: In our day we have seen millions of persons uprooted from their homes and fleeing across political borders to a foreign haven of safety. The pictures of these refugee mothers and children, with their husbands trudging beside them and carrying all the worldly possessions they could take with them, make one think of Mary and Jesus and Joseph on their way to Egypt. To help relieve such sufferers, to bring release to the thousands of prisoners held in slavery, to bring the gospel of good cheer to all the world's brokenhearted, to help bring in good government which will make all these things impossible in the future, and to uplift the life of mankind by communion with God's great life and in fellowship with all the family of God in heaven and earth, this is the way we, in our generation, reflect the light of the glory of God, that has already been kindled in our own hearts.

* * *

Almighty God, who hast poured upon us the new light of Thine incarnate Word; Grant that the same light enkindled in our hearts may shine forth in our lives; through Jesus Christ our Lord. Amen.

❧

The Epiphany

THE RIGHT REVEREND SUMNER FRANCIS D. WALTERS, S.T.D.
BISHOP OF SAN JOAQUIN (U.S.A.)

A PRAISE-RESPONSE for this great day of the Church Year could properly and accurately be "Christ for the world: the world for Christ!" The Epistle quotes St. Paul, "I should preach among the Gentiles (the peoples of the world) the unsearchable riches of Christ." Showing-forth to the world the Lord Jesus Christ is the exact meaning of the name of this twelfth day after Christmas.

The colorful event told in the Gospel for the day is that of the wise

men's gift to the Christ-child from far-off parts of the world: gold as for a King, frankincense in adoration of the divine Savior of the world, myrrh in honor of the future sacrifice of the Redeemer of the world. "The unsearchable riches of Christ" are His infinite worth to all mankind when He is acknowledged as their King, their Savior, their Redeemer.

The symbol of the Epiphany is the star, which guided the wise men to Bethlehem. As usually pictured, it has five points, which in turn, remind me of the five meanings of the Church's world-wide work to bring all people to Christ. These are the why and the object of the widening extension of the program of Christian salvation into every land and every race.

We pray "O God, the protector of all that trust in Thee." The work of propagating the gospel is for the protection and preserving of all that is good and valuable. Not all that is old and traditional is worth saving, but a vast amount is worth saving, including the values of our Christian and American heritage. We would avoid the destruction and loss involved in war, with its tragedy and sorrow. The Christian note of brotherhood, understanding, and friendliness is the best protection of which we know.

This is not the most unselfish motive we have for spreading the gospel but it is certainly according to the mind of Christ. As in the Beatitudes, Jesus willed for all men peace and justice and mercy. When we send forth teachers and ministers and physicians into all kinds of places at home and abroad, part of the great expectation is that we shall be brought closer together, thereby building a firmer foundation under the world's edifice of goodwill and mutual protection—in the kingdom of God.

The wise men's gifts were tokens of love and gratitude to God for the birth of the Messiah. All that we can do or give in order to share His gospel with the rest of the world is a measure of our own gratitude for the blessings which we enjoy. And thankfulness is the admission of a debt which we must pay. So much of what we enjoy is without a price which *we* have had to meet. Others prayed and served and sacrificed to help create a world and a Church which make life beautiful for us today. Therefore it is now our turn to transmit to the less fortunate the faith and joy which we have inherited or learned.

This motive is in the hearts of many devoted Church people who remember the goodness and loyalty of their parents and grandparents. It is as if a torch had been placed in their hands to carry as a light and then to give to those who follow. So with innumerable gifts to build churches, schools and hospitals—thank-offerings for God's blessing. This then is the second great way and means of carrying Christ and the gospel to every area on the face of the earth.

The Epiphany meaning of publishing the glad tidings of Christ is furthermore in witnessing to the real life which exists in His followers. Vitality is demonstrated by results. A living Church is one which never ceases in its endeavor to expand and propagate. What is a mark of the great organizations of the secular world is no less true of the Church of Jesus Christ. Phenomenal growth characterized the early Church, which was full of living faith and enthusiasm. As Jesus predicted and authorized, His disciples were to go even to the uttermost parts of the earth.

This third mark of "the manifestation of Christ to the Gentiles" is the distinction between a firm purpose and indifferentism, between contagious zeal and lukewarmness, between helpful participation and only nominal identification. Jesus is for us both the way and the truth and also the source of our life, our living loyalty.

A fourth point of the Epiphany star is Christlike compassion toward all who have not found peace and redemption in Him, "to them that are far off and to them that are nigh." The love motive is the strongest in life. "God so loved the world that He sent His Son." We as disciples of His Son are called to love the world with a loving concern. St. Francis and all the noble followers of the Son of God, famous or anonymous, have been moved by the hungry, the needy, the poor in spirit. Jesus' ministry was supremely notable for His patient ministry to all who needed Him. In His spirit the apostles of every century have gone to Asia, Africa and the New World as well as to places nearer to Jerusalem. In love they have carried Christ, the light of the world, regardless of barriers which would separate, for lack of love.

Lastly let us remember the strongest reason for proclaiming the gospel, obedience to God's will as asserted by His Son our Lord. "Go ye into all the world, preach the gospel to every creature." This is the highest and the deepest and most authoritative of the five principles for

cooperating with God in building His kingdom, of which Jesus taught so many times in His short, earthly ministry. Grant the premises for obeying our Lord's injunctions—His perfect goodness, wisdom, unselfishness and our dedication to accept Him wholly—such obedience by us should properly be unquestioning, including this vast task of winning the world to Him.

On this day of the wise men's visit to the infant Jesus—Gaspard, Melchior and Balthasar, and the star which led them to Bethlehem—I leave you five words for the star's five points, motives for world-wide work for Christ and His Church: protection, gratitude, life, love, obedience.

1 1 1

O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant that we, who know Thee now by faith, may after this life have the fruition of Thy glorious Godhead; through the same Thy Son Jesus Christ our Lord. Amen.



The First Sunday after the Epiphany

THE RIGHT REVEREND ALEXANDER HUGO BLANKINGSHIP, D.D.
BISHOP OF CUBA

We Behold His Glory.—St. John 1:14.

THE EPIPHANY FESTIVALS are the continuation of the Christmas festival. The teachings are closely related; the manifestation of God in Christ to all men. This manifestation begins with the adoration of the Magi before the Christ-child. There is no end of proclaiming the Glory of God in Christ Jesus.

The Gospel for the first Sunday after Epiphany tells of the manifestation of the Child Jesus in the Temple. This account is of special interest as it is the only account which we have of the childhood of Jesus, thus giving added interest and importance to the festival.

The story is quickly told. Jesus went up to the Temple with His parents to observe the feast of the Passover as was the custom among the devout Jews. In doing this Jesus was identified with His people. Jesus remained in Jerusalem three days after Joseph and His mother had begun their journey home. After a day's journey they missed Him, and not finding Him among their relatives and friends they returned to Jerusalem to find Him in the Temple in the midst of the Doctors. These Doctors were Rabbis, teachers in the Rabbinic Schools. We do not know the details of the conversation which Jesus had with them, but we can assume it had to do with their religious doctrines.

The relationship between Jesus and His parents was a natural one; finding Him they said what any anxious parents would have said, "Son, why hast Thou thus dealt with us?" The answer which Jesus gave reveals that He was conscious of His own nature and of His mission. "Wist ye not that I must be in My Father's house." It was a natural place for Him to be. His Heavenly Father was His great priority. As we read the New Testament we see that He held to this priority all through His life and ministry. It was this priority of His Heavenly Father which led Him to the Cross rather than to an earthly kingdom. The story of Jesus in the Temple adds some additional light to the revelation given at His birth.

St. Luke continues his account by telling us that Jesus went down with His parents and came to Nazareth and was subject unto them. The teaching here is clear and very important: God limiting Himself to the nature and discipline of man. Jesus submitted Himself completely to the will of God, but also submitted Himself to His human relationships. This is the great mystery and glory of the Incarnation and it stands at the center of the Gospel; God taking our nature upon Himself. As St. John expressed it, "And the Word became flesh and dwelt among us and we beheld His glory as of the only begotten of the Father, full of grace and truth." This is the doctrine: Son of God, Son of Man; The Son of God sought and found through the Son of Man; God reaching down through our human nature to raise us to His Godhead whereby we have redemption. The humanity of God in Christ awakens us to the glory of His Divinity. Jesus to the Christians signifies both man and God. Robert Browning reminds us of this profound truth in his poem "Saul."

'Tis the weakness in strength, that I cry for! my flesh that I seek
In the Godhead! I seek and I find it. O Saul, it shall be
A face like my face that receives thee; a Man like to me
Thou shalt love and be loved by, forever; a Hand like this hand
Shall throw open the gates of new life to thee!
See the Christ stand!

The Creed confirms Browning's teaching: "Who for us men and for our salvation came down from Heaven and was incarnate by the Holy Ghost of the Virgin Mary and was made man." This teaching stands at the heart of the Christian faith. The faith is too great and too wonderful to be understood completely, but it does reveal God in terms which give hope to man. It reveals His Glory. God speaks to us in the language and concepts of our own nature. Yes, the Incarnation is the miracle of miracles.

But there is another miracle even if of lesser degree. The fact that we finite beings are so created that we have the capacity to behold the glory of God, our Creator. Certainly St. Augustine is right in saying "That Thou hast made us for Thyself." Light and color are wonderful, but without the capacity of the eye to behold them they could not be enjoyed. Music without the ear of appreciation would lose itself. We thank God for the revelation of Himself in Jesus and we thank God that He has so created us that we can behold His glory. These two miracles go together to save us from defeat and pessimism.

The Collect for the Day (First Sunday after Epiphany) is a prayer that God will help us to perceive and know what we ought to do as His faithful servants and it is also a prayer that God will give us His grace and power to fulfill this duty. Prayer for knowledge, vision and for action. We pray that God will give us a clearer vision of Himself and His holy will for us. This indeed is a great need, but we need more. We need power to act, to obey God's will. We, of course, need and want faith, but faith without works is dead.

The thought which is implied in the Collect is a sobering one indeed. It is a prayer that we might share in God's creative work in building His kingdom on earth. We are called not merely to save ourselves, our families, our nations. We are called to help in the universal plan of God's redemption. Our religion must be a religion of action as well as of worship and meditation. The Christian religion is a coming in and a

going out. Jesus made this clear to His first disciples. "Not everyone that saith unto me—Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of My Father which is in Heaven."

You remember the account of Jesus revealing Himself to Peter, James and John on the Mountain of Transfiguration. The Vision was so wonderful that the disciples wanted to remain forever in the light of its glory, and Peter said, "It is good for us to be here." It could not be; they had to descend the mountain and go into the valley to meet the needs of the multitude awaiting them. We climb the mountain for the clearer vision only to go down to greater service. This is what we mean when we say that the Church is a missionary Church. It is commissioned to receive the glorious vision of God in Christ, but it is also commissioned to carry this vision to the world.

Jesus founded the Christian Church. It takes His name and dates from His birth. He commanded the Church to continue His ministry. The missionary zeal of the Church is the very life blood of the Church. Without this zeal it does not fulfill the purpose for which it was founded. The Church exists not to glory in itself, but rather to give itself in making known the glory of God as revealed in Jesus Christ, Son of God, Son of Man. And it is not the *missions* of the Church, but the one *mission* of the Church. It was not meant to be a divided Church, to be a divided world, but God's one and holy Church to God's one world.

There is a heresy which has continued down through the centuries and is present today among no few people. This heresy is the declaration that the Christian message is not meant for all people, but for a select group, for those who can best understand the Gospel message. This heresy discounts the power of God to reveal His glory and discounts the potential capacity of all people to behold His glory. "If I be lifted up," said the Master, "I will draw all men unto Myself." "We behold His glory," can be the declaration of all men and it is for us of the Church to help them make this declaration.

Thus the Epiphany Season is a season of joy as Christmas is. It is a season of hope when the star of hope and faith arises in our hearts. Epiphany is a season also of challenge, a time to dedicate ourselves anew to the service of God in proclaiming the glory of His majesty, His love and His power. It is a time to renew our faith in man; not only that he is worth saving, but that he can be saved: that God has created

man for Himself. And it is primarily a missionary season; a time to think of the entire world in terms of making the kingdoms of this world the Kingdom of God. It is a season of thanksgiving to God in that He has revealed Himself to us and that we are worthy to be called to work with Him.

St. Paul received the vision of the glory of God on his way to Damascus. It was this vision which inspired his life of action in the service of Christ. Never did he lose sight of the vision and he was able to say at the end of his life of missionary activity, "I have not been disobedient to the Heavenly Vision." This then is our prayer that God will grant us the vision of His glory and that He will give unto us faith, courage, and strength that we might never be disobedient to the Heavenly Vision.

1 1 1

O Lord, we beseech Thee mercifully to receive the prayers of Thy people who call upon Thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfill the same; through Jesus Christ our Lord. Amen.



The Second Sunday after the Epiphany

THE RIGHT REVEREND KARL MORGAN BLOCK, D.D., LL.D., S.T.D.
BISHOP OF CALIFORNIA (U.S.A.)

THE COLLECT for the Second Sunday after Epiphany comes from the rich leaf mould of our Anglican liturgical culture. It is a literal translation of the old Sarum prayer that attains the noble goal of simplicity, brevity, beauty of diction and depth of spiritual penetration. It begins with an acknowledgement of God's omnipotent and eternal control of things mundane and celestial, and follows with a plea for His peace throughout our lives. The mediation is through Jesus Christ, our Lord, the portrait of the Invisible God, whose earthly life began and ended with the proclamation of God's peace.

The birth story announces the angelic message: "Glory to God in the highest, and on earth peace, goodwill towards men." At the close of His earthly ministry, St. John records the comforting words, "Peace I leave with you, My peace I give unto you!" God's peace! that passes all understanding, for no one knows what it means until he has experienced it, and when he has, he will guard it as the supreme possession of his life. For God's peace comforts and sustains and controls in joy and in sorrow, in failure and in success. It overarches man's vicissitudes and fills his heart with a sense of tranquility and assurance that characterizes a true child of God.

We pray in this collect not primarily for moments of ecstasy, but for the steady pressure of Christ's life upon our own. Thus we may share with Him what he revealed in His earthly ministry, the consciousness of the Heavenly Father's presence and His sustaining peace.

The Epistle for the Day becomes clearer when in reading the two preceding verses one discovers that St. Paul conceives of true community life as the functioning of a living organism. The cultivation of a thorough-going spirit of interdependence alone secures unity in diversity. Thus the weakness of any one member is compensated for by the strength of another and the well-being of the whole body is sustained and secured. It is the magnetic power of Christ that binds each member to Him and through Him to one another. "Our talents differ with the grace that is given us," the Apostle declares. Each one doubtless possesses a gift that is personal and therefore unique. We must remember that it is ours because it is God-given, and must be dedicated to the good of the community.

The great gift of prophetic utterance to be religiously helpful must be used in a spirit of selflessness. The voice may ring with all the tones of eloquence and the heart be cold as stone. Similarly, in Christian service the hands may be full and the heart empty. Each endowment is to be used in the fulfillment of its specific purpose, unselfishly and in a spirit of creative passion. Liberality must ever be the characteristic mark of the contributor and a complete absence of any desire for self-glorification or personal award. The giver of aid in the performance of acts of mercy should reveal a spirit of the deepest earnestness. He must not permit habitual activity and trying personalities to cause him to lose the consciousness that he is dealing with the children of God. For

instance, in our own day, he will be sensitive to the implications of contemporary jargon when he speaks of the "intake" and the "case-load." The visitor to the sick will learn from the Good News the meaning and habit of cheerfulness.

Love is the distinctive motive and quality that must ever characterize the life of the Christian community; love that is discriminating and genuine, with a loathing for evil and a spontaneous inclination toward good.

Paul pleads for dynamic love for the brotherhood, a love that springs from a keenness to share sympathetically the vicissitudes of others. We are tempted secretly to feel a sense of satisfaction when we learn of the misdeeds or misfortunes of others. It is human, but regrettable, that we are envious of the success or good fortune of others. We often convince ourselves that we are the more deserving and in our musings we project ourselves into the places of honor they have won, only to feel the more resentful when we return to reality. The transcending power of sincere love is the only sure transforming influence. Only by this divine power can we step aside in favor of a brother when an honor is to be conferred. When this is achieved, we have reached the plateau of nobility of soul.

Sympathy for those in sorrow flows naturally from propinquity and fellowship, but this does not always mean what the Apostle here urges. To enter profoundly into the grief of others means identification and sharing. I recall the story of a priest who called at the home of a suicide who had taken his life in order that his family might have his insurance. It was a long while ago when such an act did not invalidate the contract. To the family the loss was almost unendurable. Upon the clergyman's return to his home his wife asked, "What could you say to console his heartbroken family?" He replied simply and humbly, "I didn't say anything. I just sat and cried with them."

Paul now speaks of a Christian virtue that has centrality; a keen sense of eagerness, animation and sustained interest that he calls "zeal." Love confers this plus upon capacity and dedication. Its source is the energizing power of God's Holy Spirit. Like the builders of the monasteries, the motivation of their service was "for the glory of God." It will never be trite to remind ourselves that the Cross is the sign of addition, the symbol of something new that has been added to our common life.

To the gray pagan world came the note of joy, elan, and the assurance that "the judgments of time are always moral." With this awareness, he, who in the foul recesses of a Roman jail sang glad songs of faith and triumph, bids his friends to rejoice in hope. Confidence in the purposes of a loving God and faith in a life that partakes of His timelessness, inspires to patience under all emergencies. He who would transform the world must transcend it. One learns the sustaining power of God through prayer. But prayer is a discipline as well as a source of strength and blessing. We cannot drift to sobriety and holiness. Prayer to be effective must not be spasmodic, irregular, intermittent. We must pray without ceasing. Finally, with the cultivated sense of the presence of God, one learns to love the unloveable, especially those who have treated us cruelly. Thus the truly converted man or woman is the finest Christian apologetic, a true extension of Christ's incarnation, a vindication that of the three things that abide—faith, hope, and love—the greatest of these is love.

The Gospel records the good news about Jesus Christ. Here the curtain rises on the drama of salvation. One perceives immediately the writer's effort to find in the literature of the Hebrew people the background of a faith that finds in Jesus, the Messiah and the Son of God, the fulfillment of the long-recognized and well-known religion of the Jews. John the Baptist is the divinely appointed messenger of the new evangel. In the imagery of Isaiah he is the spiritual engineer who is to prepare the King's Highway. Hills of arrogance must be leveled; valleys where evil lies in secret hiding must be filled. Crooked places must be made straight. John in his stainless humility is but a voice crying in the wilderness. The message glorifies the messenger.

Moreover he preached a baptism of repentance. By this rite one is oriented. Having been the servant of his baser impulses, he becomes the bond-slave of the Living God. Sorrow for sin is not enough; one's ways must be changed; he must be prepared for entrance into a new order to be established at the coming of God's anointed. Multitudes responded to the appeal of the new Elijah as he stood at the Jordan ford and baptized them with the water of cleansing. "One mightier will come," declared this prophet of the open spaces who fulfilled the ascetic tradition. "He must increase; I must decrease." Mine is the honor of declaring Him unto you. This is the essence of all true greatness—in fine

humility to introduce one greater than himself and live happily in His gracious shadow.

The majesty and might of the Coming One will be somewhat revealed as He baptizes men with the Holy Spirit. As fire burns away the dross and leaves the metal refined and pure, so will His baptism achieve an inner transformation with power for cleansing and energizing that one may become a new creature. Suddenly, but quite casually, Jesus appears and receives John's baptism. It marks the acceptance of His vocation within the great purposes of God. What supreme paradoxes! the Greater baptized by the lesser; He who knew no sin receiving the baptism of repentance! It was quite in keeping with His life subsequent to this event that the Son of Man should in modest and humble spirit be "in all things like His brethren." The Voice gave the imprimatur: My beloved Son; my only Son, unique and supernatural.

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Almighty and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of Thy people, and grant us Thy peace all the days of our life; through Jesus Christ our Lord. Amen.

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The Third Sunday after the Epiphany

THE MOST REVEREND ARTHUR WILLIAM BARTON, D.D.
ARCHBISHOP OF DUBLIN, BISHOP OF GLENDALOUGH AND OF KILDARE
PRIMATE OF IRELAND, AND METROPOLITAN (*Retired 1957*)

Lord if Thou wilt Thou canst make me whole.—Matthew 8:2.

I have not found so great faith, no, not in Israel. As Thou hast believed, so be it done unto Thee.—Matthew 8:10.

IN THE GOSPEL for the Third Sunday after Epiphany we have instances of two men in dire need who came to Our Lord in their hour of "danger and necessity." One was a miserable leper, seemingly doomed to a life of pain and loneliness; the other an officer of the Roman Army, distracted because of the dangerous and distressing illness of his batman.

Each of them displayed a simple and unquestioning faith that Our Lord would be able to help them effectively.

Faith stands for two things—belief in God, and trust in God. It is very doubtful if you can argue a man on intellectual grounds into a belief in God. I doubt if sermons to ordinary congregations in defense of Christian Faith are of great value. Today I only use the word Faith as meaning trust in God. This trust, of course, must be based on belief in Him.

"In all our dangers and necessities." Life is so full of them. We find them in home life, in our social relationships, in business, in the realm of international politics.

In His own earthly life Our Lord knew well the experience of having to face problems and difficulties. His method of dealing with them was to go out into the wilderness, or the mountainside, or the Garden of Gethsemane, and pray. He never had any doubt but that the Father would give Him guidance and strength. "It was His knowledge of God that gave Him his tranquility of mind." He bids us do as He did, to seek God's guidance, strength and healing in all our dangers and necessities. But we must go in the *faith* that "He will stretch forth His right hand to help and defend us."

"Faith." How the word echoes through Our Lord's recorded sayings. Anyone who is at all familiar with the four Gospels has only to think for a few minutes, and several of Our Lord's sayings about Faith will occur to him. "Have faith in God." "Be not afraid, only believe." "All things are possible to him that believeth." "If ye had faith as a grain of mustard seed." And more than once He criticizes His disciples: "O ye of little faith."

There are, of course, many difficulties in our minds in connection with prayer. But it is of Our Lord's teaching about prayer that we are thinking now. He does not discuss any of the intellectual difficulties. His teaching is forthright and practical.

1. The first and chief point emphasized in such cases as the healing of the leper and of the Centurion's servant is that we should bring our needs to God, quite simply and naturally.

2. The condition for effective prayer is that we should come in faith, faith in God's love and power to help. He does not argue as to

how God can answer prayer. He just says, "Come and believe." Our coming should be as natural as that of a child who asks his parent for bread when he is hungry. If human parents gladly give what their children ask, how much more will our Heavenly Father. He once said that unless we become as little children, we cannot enter into the Kingdom of Heaven. In our prayers we must approach God as little children. His own practice bore out His teaching. He told men to pray, and He prayed Himself. Early in the morning He withdrew to the desert (Mark 1:35). Late at night he remained on the hillside for prayer (Mark 6:46). Wearied by the crowds that thronged Him, he kept apart and continued in prayer. He prays before he chooses the disciples (Luke 6:12). Prayer is associated with the confession of Caesarea Philippi, with the Mount of Transfiguration and with Gethsemane. It was the most natural thing in the world for Him to go to His Father when in need of guidance and strength. He would have us do the same in all our dangers and necessities.

3. Of course He does not say that God will answer our prayers in the exact way in which we want them to be answered. Children often ask their parents for things which would be bad for them. To Our Lord's passionate appeal in the Garden of Gethsemane were added the words "Nevertheless not as I will, but as Thou wilt." We are to bring Him our requests in simple faith, and in all their crudeness, but always there must be the saving clause, "Not as I will, but as Thou wilt." His wisdom and His love will know what is best to give us, and how to give it. We will often be disappointed, and wonder if there has been any answer. That is because we had set our hearts on its being answered in our way, not God's.

4. There are several instances in the Gospels of cases where the faith of one person brought blessing to another. This is the case in the story of the Centurion's servant. It was the simple straightforward faith of the soldier in Our Lord's power to heal that prevailed. It was his servant who received the blessing. And we have that delightful story of the four fishermen who brought their sick friend to Jesus, and the remarkable statement that He, "seeing their faith said unto the sick of the palsy, Son, be of good cheer." Of all the kinds of prayer one feels that Intercession is the most Christian. I have heard it said that we

should never ask for things for ourselves. I remember a discussion on the subject one night in France in 1918, not far from the front line, and it was argued, "Why should I ask God to keep me safe in the next attack? Many will for certain be killed, men with mothers, wives and children at home. Why should I ask God to give me a special privilege?" There is a truth behind the argument, and yet it is natural that we should do as men in all ages have done, turn to God "in all our dangers and necessities." But our prayers must not be selfish ones. There is a very real danger that we become so obsessed with our own adversity that we forget the sorrows of our neighbours, and of the world. Our chief prayers must be for others, individuals whose needs are known to us personally, the vast numbers of our fellowmen who live in the darkness of suffering and ignorance, the leaders of Church and State who so greatly need the light and guidance of the Holy Spirit. More and more the words "me" and "my" will drop out of our prayers, and make way for "us" and "our." More and more shall we take our place beside Him "who ever liveth to make intercession for us."

"Lord increase our faith."

"Go thy way, and as thou hast believed, so it shall be done."

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Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth Thy right hand to help and defend us; through Jesus Christ our Lord. Amen.

The Fourth Sunday after the Epiphany

THE RIGHT REVEREND M. P. G. LEONARD

BISHOP SUFFRAGAN OF THETFORD (*England*)

Text—St. Matthew 8:22-27.

THE GOSPEL FOR today tells the story of the storm upon the Lake of Galilee. It is the vivid graphic account by an eyewitness of one of those sudden squalls which lash into fury the generally placid surface of the lake cradled among the hills 600 feet below the level of the Mediterranean.

The story contains two significant statements to which I want to call your attention. The first is this. "The boat was covered with waves, but He was asleep." It is significant because it throws into sharp relief our Lord's humanity. It proves that He was subject to ordinary human needs. All day He had been busy dealing with the crowds that thronged Him, giving out all the time—and now He was asleep, unconscious of the storm. A very tired man oblivious of his surroundings, worn out by the stress and strain of a hard day's work.

The second significant statement says: "He rebuked the wind and the sea, and there was a great calm." Its significance lies in the fact that it demonstrated His divine powers, His mastery over the forces of Nature. He manifested forth His glory, for only God can control the winds and the waves. Our Lord was, and is, very God and very Man, combining in His own Person the fullness of the Godhead with the perfect attributes of our humanity. Don't think of this as a fact of theological interest only. It is a fact of universal importance, especially in these days when many honest folk are worried about the future of the Church. They fear for its survival in the face of the contemporary and widespread apathy and active disbelief. They are afraid that the Church will be overwhelmed by the storms that rock the world, and especially by the tempest of godless materialism evoked by the wild winds of Communism. Certainly this is no time for complacency, but let us remember that the Church is the Body of Christ, and like Him it is both human and divine. On its human side it is subject to human needs and weaknesses. There have been moments in its long history when its vitality

has been at a low ebb. It has been disheartened, tired and even asleep. But always at the critical moment, when it appeared to be about to founder, when even its staunchest members had begun to lose heart, its divine side has become apparent; the Holy Spirit of God has raised it from its torpor revitalised, and has demonstrated His power over the forces of nature and over the dangers that seemed to threaten its very existence.

Today's Gospel is a cordial for drooping spirits, and there is no room in a Christian for fear or defeatism. Christ is in His Church, and the gates of Hell cannot prevail against it.

During World War Two, there were many who feared that under the Nazi regime the Church would be overwhelmed. Indeed there were moments when it seemed to be going under. Many individual Christians did jump overboard in the storm, but the faithful remnant remained true to their Lord. They withstood the dictator, they accepted persecution and the concentration camp. And what happened? It was the Nazi regime that foundered. Similarly today there are those who fear for the Church in Russia under Soviet oppression. But it is Christ's Church, and He is on board. "Why are ye faithless, O ye of little faith?" In one of his books Bishop Hensley Henson says, "When the State thrusts its authority across the frontiers of religion, it encounters a power greater than its own, unseen, intangible, unrecognised as yet, but in the long run prevailing, the power of the Spirit of God." Our duty as Christians is to recognise the presence of Christ, and to have utter faith in His power to still the storm and to preserve His Church.

There is another lesson that we must learn. It is a lesson to which we are all prone to close our eyes. The disciples in following our Lord didn't escape the sudden unexpected storm or the dark night of fear. Knowing who He was, they might reasonably have expected a pleasant peaceful voyage across the lake, but the opposite was true. Yet many of us do think of religion as a kind of insurance against temporal disaster and personal difficulties. We expect to be protected against trials and sorrows and hardships. But the exact opposite is envisaged in this story. Indeed our Lord has warned us that the cost of discipleship is to share His Cross. "In the world ye shall have tribulation, but be of good cheer, I have overcome the world."

If we put ourselves and our dear ones into God's hands—and there

is no safer haven from any storm—we can face the dark night of strain and fear with the same confidence as St. Paul expressed in his words to the Romans, "I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing shall be able to separate us from the love of God which is in Christ Jesus our Lord." And again "I am confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ."

But if we rely upon divine protection, we must in all fairness be courageous witnesses to the Author of our serenity and strength. We must at least be like the old Belgian woman, who, when the Germans were advancing on her village, came out into the street with her poker in her hand. The soldiers laughed at her "You won't stop a German tank with that." "No, perhaps not, but I can at least show which side I am on." So by our loyalty to Christ and His Church, by the sincerity and faithfulness of our lives and by the purity of our motives, we can and must show which side we are on.

The Christian life is never a voyage across a quiet millpond. It is a voyage across the open sea in which we must of necessity encounter storms and tempests, but we can meet every wind that blows and every wave that threatens our frail barque in quiet confidence if we have Christ's banner nailed to the mast, for He will be on board with us, and He is the Master of every wave and storm.

* * *

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. Amen.

The Fifth Sunday after the Epiphany

THE RIGHT REVEREND GWILYM OWEN WILLIAMS

BISHOP OF BANGOR (*Wales*)

TODAY GOD'S HOUSEHOLD is reminded of its rule of life.

To know what this is, we turn first to the Epistle. Because we are the elect people of God, says St. Paul, our whole life must reflect His character as expressed in Jesus Christ. Mercy, kindness, humility, meekness, long-suffering and forbearance—these must be our daily dress. As Christ has forgiven us, so we must forgive others. In short, the only adequate response to God's love is for us to love Him and one another so completely that we hold nothing back for ourselves. He requires nothing less than perfection.

That is why sin in the Church is such a stumbling-block to her mission. Sin in the world is no such scandal. That is the product of rebellion against God's law—the assertion of human will in defiance of the Creator's. But the Church, we say, is the household of God. It is the Body of our Lord Jesus Christ, in which His will is supreme and He is always active. That the Christian Church should be divided and weakened by the sins of its members is indeed a scandal, seeming to contradict the Creed and disprove its truth.

It is exactly this situation that we encounter in the parable in today's Gospel. When the servants saw the weeds growing amongst the wheat, they immediately found fault with their master and the seed he had sown. Such a dirty crop seemed to prove his incompetence. They had expected much better things. But the real explanation was very different. What had happened was that somebody else out of malice had deliberately planted weeds.

Jesus is indeed the Son of God and the Church is truly His Body. His purpose within her is to offer to the Father the completely satisfactory response of unlimited loving obedience. But His is not the only purpose at work. We retain our own freedom and initiative. In proportion as we fail to surrender ourselves fully to His claims, His Church is injured by division and disloyalty.

There are two false interpretations of the parable that we must avoid. The first is to think of the weeds and the wheat as representing

two classes of Christians, the one bad, the other good. Of all the sins which disfigure men, none is more despicable and ludicrous than self-righteousness. The point of the parable is not even to warn us against judging other people but rather to show how in each soul there is a conflict between what Christ does and would have us do and our own stubborn and deceiving will. In the same soil, both kinds of seed grow and struggle for living-room.

The other misconception, which comes of taking the parable too literally, is that God stands back and simply waits for a final judgment when he will once more prove his power. The Lord who spoke the parable was even then purposing to effect our salvation by His death and rising again: and He is alive forevermore in heaven and in His Church pardoning the sins of the penitent, supplying the courage and resolution to enable his victories to be achieved in us, His members.

That is why the Collect which sums up our prayers today lays such emphasis on God's continued initiative in safeguarding His Church. We lean only on the hope of His heavenly grace. It is not merely that we hope for His help because we cannot overcome our temptations on our own. Rather, because we believe heavenly grace to be a reality—the truest and most certain thing there is—we are blessed with the Christian virtue of Hope, hope based not on human optimism but on the knowledge of God's proven power.

With these thoughts in mind we return now to the Epistle, which leads us into the heart of the mystery of the Eucharist, where we see the household of God, united and holy, being presented to Him by Jesus Christ in pure and perfect thanksgiving. Here, the one body, called into the peace of God, gives thanks through Jesus, its Head.

"Let the word of God dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." It is thus that the meaning of the Holy Scriptures is made plain to us, as in the first part of the eucharistic service our minds are confronted by the Word of God and make their response to its message. Of recent years, the progress of the liturgical revival has helped us to discover afresh the emphasis placed at the Reformation on the truly primitive idea that each member of the Church has his part to play in this ministry and service of the Word. It is when as members of the Body of Christ we listen together to His

Word, proclaim our faith in Him and sing His praise that we come to know what it means to belong to His Church and household.

And what is true of the first part of the Holy Communion service is true also of the eucharistic action itself. Everything that we do, in word and deed, is done in the Name of the Lord Jesus, by whom alone we give fit thanks to the Father. As we use this Epistle today, we cannot fail to remember those Christian congregations of the first century whom St. Paul had in mind when he wrote. It is part of the mystery of Holy Communion that in this action we and they, all who have gone before and all who in the future generations will come to belong to the Church, are united with their Lord and with one another.

In the light of what is done in Holy Communion, we can now look again at today's Gospel. At the Offertory, we present the bread and wine not as substitutes for ourselves but as tokens of our desire to dedicate ourselves firmly and completely in one united fellowship to do the will of God. We want to respond to His love in the only satisfactory way, by offering Him the devoted service of an obedient and united family. But even as we do so, we know that our offering is incomplete. We are conscious of our failures—of all that we have held back from Him and from one another. Our best efforts are not good enough. The better we learn to obey, the more aware we become of our disobedience. Therefore, we lean only on His heavenly grace and the hope it gives, for at the Consecration the very Word of God Himself makes our offering His own, so that they become the memorial of His perfect response on Calvary. What is now offered to God the Father is not the well-intentioned but vain desire to serve Him as we ought but the reasonable, holy and lively sacrifice which Jesus has triumphantly made on behalf of His whole Body. When we receive Communion, He shares His life with us, so that our obedience can grow and we may be consolidated in our unity with Him and with one another.

This is the true religion—the rule of Christian life—of which the Collect speaks and in which we pray to be kept by God.

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O Lord, we beseech Thee, to keep Thy Church and household continually in Thy true religion; that they who do lean only upon the hope of Thy heavenly grace may evermore be defended by Thy mighty power; through Jesus Christ our Lord. Amen.

The Sixth Sunday after the Epiphany

THE RIGHT REVEREND WILLIAM LOUIS ANDERSON, D.S.C., D.D.
BISHOP OF SALISBURY (*England*)

TODAY'S COLLECT, WHICH is no more than a transcript in prayer form of today's Epistle, reminds us of the two-fold purpose of Our Lord's first Epiphany to help us to prepare ourselves for His second coming.

In the first place He was manifested that He might destroy the works of the devil—for light banishes darkness, as the night fades before the dawn; secondly, He was manifested to make us the sons of God and heirs of eternal life.

If the works of the devil are not yet finally destroyed, it is because men have been slow to grasp all that is involved in the truth of the Word made flesh. "He was in the world . . . and the world knew Him not. He came unto His own, and His own received Him not" (St. John 1:10-11). When the Wise Men came from the East to Jerusalem seeking Him, their enquiries caused King Herod and his court such concern that the King summoned the chief priests and the scribes to enquire of them where it was that the Christ should be born—"In Bethlehem." They all knew that, yet, though Bethlehem was but a few miles away, there is no record of any of the inhabitants of Jerusalem accompanying the Wise Men to find out for themselves whether the news was really true.

So, too, to-day men cannot be bothered to find out whether it is true or not. The Church faces now a world just as cruel as Herod's world, and it also faces, as did Herod's world, something more insidious than cruelty, an almost total indifference to the claims of Christ.

If, then, it should be asked why this is so, after nearly two thousand years of Christian teaching, the answer may perhaps be found in our neglect of the second purpose for which Christ was manifested, namely, to make men sons of God and heirs of eternal life.

"It is plain to anyone with eyes to see that at the present time all created life groans in a sort of universal travail. And it is plain, too, that we, who have a foretaste of the Spirit, are in a state of painful tension, while we wait for that redemption of our bodies which will mean that

at last we have realised our sonship in Him." (Romans 8:22-23, J. B. Phillips' translation: "Letters to Young Churches") Is the delay due to the fact that the world is still on the tip-toe of expectancy, waiting for the sons of God to be revealed?

Christ is, or should be, manifest in His Church. Presented with such a challenge, called to so high a destiny, we must follow Him along the way of holiness, "purifying ourselves even as He is pure," as to-day's Epistle reminds us. God's purpose tarries until we respond, but our response must be that of volunteers and not of conscripts. "See," says St. Augustine, "how He does not do away with free-will; for He says 'purifies himself.' Who purifies but God? Yet God does not purify us, if we are unwilling. Therefore in joining your will to God, you purify yourself."

St. John frequently returns to the thought that no true fellowship is possible between God and man without this constant striving after purity of life. Sin is lawlessness—an outrage on the Divine order. Sin is disloyalty, and there can be no fellowship between a King and disloyal subjects. "Ye know that He was manifested to take away our sins; and in Him is no sin. Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him." (I John 3:5-6). The purpose of the Atonement was to destroy the works of the devil, and to make us like God.

Evil must perish in the end, and the life that identifies itself with evil must share the fate of evil, whereas the life that identifies itself with God helps in the conquest of evil.

The nearer we draw to Christ, the less chance sin has of polluting us; on the other hand all sin is evidence that we haven't fully seen and known God. The way of deliverance from Sin is in the fuller knowledge of God, revealed in Jesus Christ. "Blessed are the pure in heart, for they shall see God" (St. Matthew 5:8), and the converse is equally true, the more they see and know of God, the purer in heart shall they become. In St. Augustine's great words: "Thou has made us for Thyself, and our hearts are restless till they find their rest in Thee."

We are faced with a choice—"Let no man deceive you." There can be no compromise between purity and sin. St. John is here pressing upon his readers the thought of personal responsibility. The devil has been at work from the beginning, sowing the seeds of sin, but the final

victory is with Christ, Who was manifested to destroy the works of the devil, and in that hope we must strive after purity, knowing that if we do "when He shall appear, we shall be like Him, for we shall see Him as He is."

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O God, whose blessed Son was manifested that He might destroy the works of the devil, and make us sons of God, and heirs of eternal life; Grant us, we beseech Thee, that, having this hope, we may purify ourselves, even as He is pure; that, when He shall appear again with power and great glory, we may be made like unto Him in His eternal and glorious kingdom; where with Thee, O Father, and Thee, O Holy Ghost, He liveth and reigneth ever, one God, world without end. Amen.



The Sunday Called Septuagesima

THE RIGHT REVEREND WINFRED HAMLIN ZIEGLER, D.D., S.T.D.
RETIRED BISHOP OF WYOMING (U.S.A.)

"So fight I, not as one that beateth the air."—I Cor. 9:26.

ST. PAUL WAS a good fighter and never hesitated to use the fight as an illustration for an important Christian virtue. In my text it was a prize fight. In Ephesians it was the soldier. "Put on the whole armour of God." "Fight the good fight of faith."

He used such an illustration because he was a man. No healthy man seeks to avoid a fight if it be essential to the business at hand. Many conceive religion only in negative terms. All their virtues are passive virtues. Their religion is feeble, and commends itself only to weaklings.

Now I have lived long enough to know the serenities, the quietudes, the sweetness of our holy religion. "Come unto me and I will give you rest" Jesus said, and this touches one of the greatest longings of our lives. "Peace, My peace I give unto you, not as the world giveth, give I unto you"—we need to enter into that. We need calm and holy worship as at our Communion Service we bow at the Presence of Jesus Christ while angels and archangels and all the company of heaven join us in

the Act of Adoration. I know the satisfaction of rest, in confidence, in the Everlasting arms of God. I love to see a congregation at their Communion and I know that our heavenly Father is laying His hand upon you in blessing and quieting you.

But that is not all. That is all of it only to such scoffers as call our religion an opiate. The Christian religion is a call to a fight, a battle, a conflict, to stress and strain, and to fierce endurance.

But there are fights and fights. When one loses his temper over some grievance and begins "mixing it up" he is not fighting a good fight, he is brawling. When a nation fights for conquest, or revenge, or for economic advantage, that nation is lapsing into barbarism. But we do not suggest here that the fighting instinct be wholly suppressed. The good Christian would not suppress it, but would sanctify it and harness it to worthy tasks.

Combativeness is part of our nature. It may be evident in a brute with a clenched fist or strangling hands. But combativeness is evident no less in the scientist pursuing disease to its lair, or in the small town teacher who has declared war on ignorance; or in the missionary who builds a church and from its pulpit attacks social evil, and from its door fights his way through storm and snowdrift to find and save his straying or stolen sheep.

Combativeness! It takes courage as a prize fighter has it to take blow after blow and stand up to it. But it takes more courage to stand up and be knocked down at the assault of some rotten habit, and then to rise up and fight it again. I am convinced that it takes most courage, the very highest kind of courage to keep the oaths our godparents swore for us, oaths which we renewed at our Confirmation, solemn promises we made at our marriage, and commitments we willingly take upon ourselves in our Creed and prayers.

We know several who have been delivered terrific blows, failure, loss, sickness, death of one very dear. Life or death has broken through and caught them right in the face and deep in the heart. Some have staggered back into consciousness to say: "I have lost my faith. I believe nothing, in God, in good, in anything." But some of them have gone down and are up again, saying: "I have kept the faith. I can endure this thing. I am fighting on. Though He slay me yet will I trust Him."

Endure, endure! One who fights a good fight does not beat the air,

he beats the enemy. Courage is not the only essential. There must be preparation, training, skill. Moreover we are contending not with flesh and blood only, but with principalities and powers, and the prince of darkness. Training is necessary — weekly *and daily* discipline. The Church urges upon us Daily Morning and Evening Prayer. Compliance can be in the Congregation *or alone*, daily self-examination, daily preparation for all that life presents in duty, endurance, or sometimes warfare.

If you fight a *good* fight then God is with you. "If God be for us, who can prevail against us?" "What shall separate us from the love of Christ? Shall tribulation, or famine or nakedness, or peril?" "In all things we are more than conquerors." I believe that God had no intention of placing me in a sheltered garden for all the days of my life here, but, too, out on a battle ground, and out to a field for crusaders. I believe God made this a moral universe so that I must fight, and endure, and then fight again, to win.

1 1 1

O Lord, we beseech Thee favourably to hear the prayers of Thy people; that we, who are justly punished for our offences, may be mercifully delivered by Thy goodness, for the glory of Thy Name; through Jesus Christ our Saviour, who liveth and reigneth with Thee and the Holy Ghost ever, one God, world without end. Amen.

The Sunday Called Sexagesima

THE RIGHT REVEREND RONALD OWEN HALL, M.C.
BISHOP OF VICTORIA, HONG KONG (*China*)

"Who is weak, and I am not weak? Who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities." II Corinthians 11:29-30.

(Part of the Epistle for Sexagesmia Sunday)

I.

LOOKING FOR THE King of the Jews the wise men found a child lying in a manger. When heaven was opened to the seer of the Revelation he saw, seated upon the throne of heaven, "a lamb as it had been slain."

No wonder then at Evanston the leaders of the Church heard these words spoken to them.

"Unless we *descend* to where God is present in Jesus Christ, we do not understand what it means to be dependent on Him. To believe in God means to hear His call or to go obediently in the direction He points to. Where is He? In the heaven of heavens? Yes, indeed. And yet the story of the Bible both of the Old and the New Covenant is the story of God who has put aside his heavenly glory and entered our human life with all its real weakness and corruption, sorrow and suffering. The main theme of the Biblical message is exactly this movement of the gracious God from the heaven to the earth, from the majesty to human wretchedness, from the Garden of Eden to where human sinners live and try to flee the majestic love of their Lord. It is easy to turn one's eyes into heaven and to speculate about metaphysical mysteries of the Urgrund of the universe. It is easy to ponder the mysteries of the exalted Christ. However, the faith in Jesus Christ is something profoundly different. To believe in Jesus Christ is to be where He is and does His work, to be on His side in His continuous struggle with human sin and suffering, with injustice and death, with bigotry and selfishness, with pride and religious self-assurance . . . He had utterly forgotten Himself; He was absolutely free from the bondage of selfishness, He transferred the centre of gravity of His life into His fellow-men, His neighbours. He was in a majestic way independent from anything in the world. He was the Lord. But He proved to be the Lord exactly on the cross, in the moment when all the misery of the world and of all men took hold of His human existence, when He was — literally — one of wretched, rejected sinners."

These words were spoken by Josef Hromadka in 1954. They seem to echo words spoken one hundred years before on Good Friday 1854 by Frederick Dennison Maurice, the greatest Anglican teacher of the Nineteenth Century.

"Do not think that He (Our Lord before Pilate) could say in Himself, 'All this is nothing, it will last but a few days; then triumph will follow.' No, *He poured out His soul unto death*. He gave up the power of having such thoughts as these: they were crushed by His agony. The contempt which was poured upon Him was felt within; down in the very depth of His being. When a poor man is despised and trampled upon by a powerful man he may feel the insults very deeply but there is a pride in him which throws them back, he can in some measure despise those who are afflicting him. Our Lord, I speak it reverently, could not do this. There was no pride in Him. He was the meek and lowly of heart in whom resentment for wrong had no place. And yet the bitterest, intensest feeling of the wrong was in Him. He knew what it was. He could measure the length and depth of the sin: but He measured it by feeling it; the whole sense and anguish of it passed into Him. There was nothing in Him which could say 'It is their sin and not Mine.' He felt it as His own, for everything that belonged to man and was causing grief to man, and separating man from God, He felt as His own and yet He felt it as most contrary to Himself: it was that which was the hateful and horrible thing to Him. Do you find it very hard to take in the thought of such a conflict? It is hard! Yea, impossible; because it is impossible for creatures such as we are to understand the anguish of a perfect Being." (Christmas Day & Other Sermons—F. D. Maurice, p. 202).

II.

Yes, impossible for us to understand. Yet Maurice and Hromadka speak from the experience of hearts so sensitive to Christ that they can point us to the anguish of a perfect Being. This also St. Paul knew. "Who is offended and I burn not? If I must needs glory I will glory of the things which concern mine infirmities." And on the Emmaus Road the disciples' hearts burned within them as the Risen Lord spoke to them of the need for "Messias" to suffer. Had He not already told them while He was yet with them that those who would come after Him must take up His cross and follow after Him? And it was this burden, surely, the burden of the cross, that St. Paul tells us in Galatians we are to bear. "Bear ye one another's burdens" means bearing the burden of other men's sin. For that was the burden of the cross of Christ: "Who is weak and I am not weak; who is offended and I burn not. I will glory of the

things that concern my infirmities." St. Paul writes in another place "I die daily" (I Corinthians 15:31) and "I am crucified with Christ, and yet I live; but it is not I that live any longer but Christ that liveth in me" (Galatians 2:20). And once more that Christ has "given to us the ministry of reconciliation." (II Corinthians 5:18). When F. D. Maurice writes in another place (in the Doctrine of Sacrifice, p. 192) "*Christ's endurance in His inmost heart and spirit, of that evil which He abhorred—this is God's method of reconciliation*"; and when Josef Hromadka tells us "we must *descend* to where Christ is," they are reminding us of the Bible's deepest word about God and man, about man's sin and God's redemption. They are reminding us that the Christian life is not to separate ourselves from the world's sin but to feel its pain and shame and sinfulness as our own. This it is to die daily with Christ; this it is to "bear about in our bodies the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our bodies."

III.

Our life with Christ is, then, one long Eucharist; eucharist because we drink His cup and share the loaf of His broken body, *with thanksgiving*. Yes, with the same trembling joy that Mary knew when the angel called her to give her life to God's obedience, to become so dearly and deeply involved in man's redemption, that the sword would pierce her own heart also. Answering in obedience to the All Holy God, she said, "Be it unto me according to Thy word."

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O Lord, God, who seest that we put not our trust in any thing that we do; Mercifully grant that by Thy power we may be defended against all adversity; through Jesus Christ our Lord. Amen.

The Sunday Called Quinquagesima

THE RIGHT REVEREND DAVID HENRY SAUNDERS-DAVIES

BISHOP SUFFRAGAN OF STOCKPORT (*England*)

THE COLLECT, EPISTLE and Gospel for Quinquagesima Sunday have a unity of subject or topic, and that subject is Love. The Collect is a Prayer for Love; the Epistle is the masterly Pauline Essay on Love; and the Gospel is the record of the manifestation of Divine Love and Power as shown in the gift of sight given to Bartimaeus, the blind beggar of the wayside.

But the word Love is like a diamond: it has many facets, many sides, many shades of meaning. The Hebrew word is *chesed*, and is underlined in the Old Testament chiefly by the prophet Hosea: its nearest translation is "loving-kindness," the utter desire for the good and well-being of the one who is loved, without stint and without reserve. Then in the New Testament is the Greek word *charis*, from which we derive the word "charity"; there is also *filein*, denoting ordinary affection and the word St. Paul uses in I. Cor. 13, *agape* which is a Biblical word, not classical, and is first found in the Septuagint. It means a deep-seated, undying affection, the love in which a man will lay down his life for his friends. (St. John 13:15).

Here then is our subject for our meditation. One subject, but three sections and we shall ask three questions, finding our answers in each of the three sections.

The first question is, *Who comes and in what aspect?* The answer is in the Gospel for the Day. It is Jesus our Lord who comes, taking the Twelve with Him and as they are going up to Jerusalem unfolding the great purpose of Love, God's plan of Redemption for the world. The Son of Man is to be delivered to the Gentiles, mocked, spitefully entreated, scourged and crucified, but the third day He shall rise again. The significance of this announcement was not understood, and presently they came to Jericho. By the wayside sits a blind man begging. He can do naught else. Cut off from activities, unable to earn his living by his work, his life handicapped and narrowed, but not it would seem embittered, he hears the multitude pass by and asks the meaning of it. He is told that Jesus of Nazareth is passing by, so he calls and presently

is confronted with our Lord. "What do you wish?" said the Saviour of Mankind. "My sight," replied the other. "Receive thy sight, thy faith hath saved thee." So we receive our answer. He who comes is the Saviour of Mankind and He comes in the aspect of mercy and love to give light in darkness and to open our eyes that we may see the wondrous working of God's purpose. Let us take heed of thinking we see when in fact we do not. This warning was given by our Lord on more than one occasion. Easy facile interpretation of the Christian obligations to suit our own convenience is a symptom of spiritual blindness in which we can make no progress.

Bartimaeus seized his opportunity when Jesus of Nazareth passed the gate of Jericho. Opportunities come daily before us to know Him, to see Him, to follow Him even if in following we are on a Jerusalem road of sacrifice and self-dedication.

But we have come to our second question, which is, *What is our attitude to Him who comes?* He comes in mercy and in love, and our attitude and answer is to be found in the Collect. Our doings without charity, without loving-kindness, without love are nothing worth. So we ask God that His Holy Spirit will pour into our hearts that most excellent gift, the very bond of peace. Our response is the motive which lies behind all our actions. The actions may in themselves be laudable, generous, kindly, but the root of the matter is why we do them, what is the motive that lies behind the gift? Do we criticise the woman who anointed our Lord because the ointment was expensive and we deem it wasted? Look at our motive—examine that and then if need be "leave there thy gift before the altar, first be reconciled to thy brother and then come and offer thy gift" (St. Mat. 5:24). To Him who comes in mercy and love, then, we offer our love, the true, unselfish, unsullied motive, our faith and loyalty without which our deeds and works are nothing worth. The women who came to the Tomb early on the first Easter Day had but one intention, to anoint with spices and honour the Body of their Lord. Their one anxiety was the great stone before the tomb; how could they move it and get inside? But their motive was a right one and when they arrived at the spot they found the stone was already rolled away. Our Collect reminds us that loving-kindness combined with the right motive is still as invincible today as it was in the first century.

One more question, the third, *Why does He come?* The answer is to be found in the Epistle, St. Paul's Essay on Love. This is a famous chapter and it lives partly from its own intrinsic worth and spiritual power, but it lives also, I would suggest, because St. Paul is here writing to these Corinthians not merely an essay on love, but a bit of autobiography, telling his readers something of his own experiences as to true and relative values. Great gifts, most of which St. Paul possessed, are of no avail without love. What a man is ranks as more important than what he has. He goes on to define the character and actions of love. It vaunteth not itself, that is, makes no display; is not conceited; turns no situation to its own advantage; does not reckon up grievances and takes no pleasure in listening to stories of other people's faults and failures. Finally he comes to the great conclusion. Other gifts have their uses and pass away, but love by its very nature is eternal.

Then comes the answer to our question. We see through a glass darkly, but then face to face: then shall we know even as also we are known.

So He comes in mercy and love to us as to blind Bartimaeus to give us sight. In Christ the obscurity of the opaque glass is made clear: in Christ we know even as we are known: in Christ we attain full maturity putting away childish things.

There is much we cannot see or apprehend, but enough light has been granted to every one of us by which to live and see our path as we tread the Christian way. The road of life is not always clear, or straight, or broad—more often it is shaded, indistinct, and narrow, but we know our direction from Him who is the Way, the Truth, and the Life.

We trust in Him: that is Faith. We believe in Him: that is Hope: but He Himself on the Cross and in the power of an endless life, is Love. And the greatest of these is Love.

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O Lord, who hast taught us that all our doings without charity are nothing worth; Send Thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee. Grant this for Thine only Son Jesus Christ's sake. Amen.

Ash Wednesday

THE RIGHT REVEREND ROBERT RAYMOND BROWN
BISHOP OF ARKANSAS (U.S.A.)

ASH WEDNESDAY AND the three other days immediately preceding the first Sunday in Lent were introduced in the sixth century by the Western half of the Christian Church. The purpose was to expand this season of fasting and penitence to exactly forty days, excluding Sundays, in accordance with our Lord's forty days in the wilderness. The name "Ash Wednesday" was a product of the Middle Ages. It was derived from the practice of marking the foreheads of the faithful with ashes as a sign that the season of penitence had begun. Since the Reformation, the ceremony has generally been dropped in the Anglican Communion because of a reluctance to bless such things as ashes and, more importantly, because of the obvious contradiction of the practice by the Gospel lesson for the day. The Episcopal Church still prefers the words of her Lord: "When ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast."

These are the words of the Gospel for the Day and, as a matter of fact, if we will look more closely into this 6th chapter of St. Matthew's Gospel, the 16th through the 21st verses, we will find a great deal which is profitable, not only concerning the theme of Ash Wednesday, but for the Lenten Season itself.

"When thou fastest, anoint thine head . . . " "Lay up for yourselves treasures in Heaven . . . " "Where your treasure is, there will your heart be also . . . " Take these three affirmations alone and then ask the time-honored questions: "What do they mean?" What do they show of Jesus?" "How can they be applied today?"

What do they mean indeed?

Well, for one thing, they distinguish between what is of Judaism and what is of Jesus. True, our Lord says, "*When* you fast," not "*If* you fast." Yet there is a marked difference here between the Law and the Spirit. To anoint oneself was a symbol of joy to the Jew. It was expressly forbidden on any fast day. Yet our Lord conspicuously commands that in our penitence and fasting we avoid all conventional displays

which men usually make of their humility and repentance. Then, using this approach, He proceeds to call upon us to lay up for ourselves treasures in Heaven and not upon earth. He distinguishes between the eternity of the one and the temporality of the other, and explains that our inner dispositions will increasingly be pointed in the right direction if our treasure is of the right sort and in the right place. Finally, he tells us, "Where your treasure is, there will your heart be also." Put in secular terms, He might have said, "Where a man's investments are, there his real interest is going to be." Or, if you wish to reduce it to its bluntest terms, it could be said: "Our interest can always be determined by our check stubs."

To summarize, then, we learn from the Ash Wednesday Gospel that our conduct must be inseparably bound up with our motives. What is our purpose in fasting? Do we engage in it because of spiritual pride and self-righteousness? Do we accomplish it with great ostentation so that we can be seen of men and establish our piety before them? Do we make our penitence an end in itself, and hope to command a reward by *doing* and not by *being*? Or do we fast for our soul's sake and to be seen of God instead of men?

These things, at least, are involved in making any honest approach to Ash Wednesday.

So consider the second question: "What do they show of Jesus?"

Actually, of course, He verifies each of these teachings in every aspect of His life. Our Lord is often referred to as the Man of Sorrows described by the Prophet Isaiah and in one sense He assuredly was. However, I like to think of Him as being a Man of Good Cheer—at least as far as the world was concerned. He followed an inviolable rule of showing His wounds only to God. Whenever He had need to pray or think or decide, He immediately went apart into the silent places. The world saw the fruits of His private spiritual life but never its seeds. Men found Him at wedding feasts or dining with publicans and sinners, or speaking with confident cheerfulness, but only His closest disciples were invited to watch while He sweat blood—and they went to sleep! He healed and then admonished, "Tell no man." He was asked for proof of His Messiahship and replied, "There shall be no sign." He was offered a crown and slipped quietly away into the mountains. No, not even on His Cross would He act to be seen of men. In life and in death

He followed His Father's counsel only. He refused to act for appearance's sake. He preferred rather to find His strength and His reward in the God-filled privacy of His soul. So here, too, He is the way, the truth, and the life for those who would follow.

But how are these things to be applied today? What, on the first day of the Lenten Season, can they show us in the way of spiritual direction? Three things, I think.

The first involves our wills. We are expected to assume some special discipline during the season which will serve to control our self-indulgent natures. It is all very well to say that Lent is a time to "put on something," rather than "give up something." However, a tree grows best after pruning and the garden must be weeded if it is to bring forth its produce. Our Lord knew this to be equally true of our souls. Consequently, He did not say, "*If* you fast." He said "*When* you fast."

Second, the mind. We are asked to think more effectively about spiritual provisions and eternal values, and less about the treasures of earth. To this end, it will not be necessary to run from friend to friend exclaiming, like Little Jack Horner, "My, what a good boy am I!"—because we have given something up for Lent. It will not be required of us to make and publicize a Law Code for special seasonal behavior, or to take the virtue of Humility and transform it into a profession. Instead, we are asked to pin our thoughts to Heaven and at the same time to spade out the cares which choke our spirits. In other words, we are asked as intelligent beings to seek and stand in the favor of God—not man!

The third part concerns our souls. Here is the realm of Motive and the test of spiritual honesty. What are our spiritual motives to be during Lent? To what purpose will all our church activity be directed? Why, our underlying motive and purpose as individuals, as church organizations and as congregations, must be to bring ourselves nearer to our Lord Jesus Christ. Our motive and purpose must be to offer Christian service, create a Christian atmosphere and provide a Christian worship in such ways as to lead the world to exclaim "Surely God is in this place!" Our motive and purpose must be to live and to work on such an ascending scale that on Easter Day our souls will reach the peak of spiritual exultation. Here, as in everything else, the climax will depend upon Motive—and Motive is born in the soul.

"When thou fastest, anoint thine head . . . " "Lay up for yourselves treasures in Heaven . . . " "Where your treasure is, there will your heart be also . . . " These are eternal directives but they are especially suited to Ash Wednesday and the Lenten Season. If there is anything else, I suppose it can be summed up as, "This do, and thou shalt live."

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Almighty and everlasting God, who hatest nothing that Thou hast made, and dost forgive the sins of all those who are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

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The First Sunday in Lent

THE RIGHT REVEREND HENRY HERBERT SHIRES, D.D., S.T.D.
SUFFRAGAN BISHOP OF CALIFORNIA (U.S.A.)

"Then was Jesus led up of the spirit into the wilderness to be tempted."—Matt. 4:1.

AT THE BEGINNING of Lent when we are confronted with the persistence of temptation and sin in human living, it is good to be reminded that Jesus suffered temptation. That is one reason for the presence of these stories in the gospel, to remind us that Jesus was in all points like us in that He, too, was tempted and could sin.

But that is not the only reason. We believe today that these stories, which could only be preserved if told by Jesus Himself, also serve to illuminate the process by which Jesus worked out the problem of how He could fulfill the purpose for which the Father had sent Him into the world. In the confusion which followed upon the dramatic moment at His baptism when He learned for the first time who He really was, He was driven by the desire to be alone, to go apart from all men to think through the meaning of His coming.

To get at the deeper significance of the desert temptations, we must understand what actually took place at His baptism. When He came up out of the water after John had baptized Him, there came the voice from heaven: "Thou art My beloved Son in whom I am well pleased."

It was this revelation to Jesus for the first time that He was not only by nature the Son of Mary, but also the very Son of God, both human and divine, that is the significant factor in the situation. It is important to remember that up to this time according to the gospel Jesus had no idea who He really was. The incident in the temple at twelve years of age, when for the first time as a young adult Israelite, He visits Jerusalem, was of the nature of a religious experience. He saw more clearly than ever before that God is all that matters in life and "that He must be about His Father's business." But it was nothing more. That He had no knowledge as yet of His divine Sonship was one of the limitations imposed on Him when He became man. His experience in the temple was the sort of thing any boy might have who in a moment of insight sees the supreme relevance of God.

There is no doubt but that from this moment on Jesus felt that God had laid His hand on Him, that He had a special task for Him to perform. With God's purpose, as yet unrevealed to Him Jesus waits out the years. To keep Himself free for whatever God had in store for Him, He never marries. He stays on at the carpenter's bench even until He is thirty years of age, still waiting. But at last the sign comes. When the news of John the Baptist and his prophetic preaching reached Galilee, Jesus lays down His tools and is drawn irresistibly to the ford of the Jordan where John is baptizing. With all the others Jesus, too, seeks baptism. And then it happened. That was the moment chosen of the Father to reveal to Him that He was the Son of God.

Then it is that He is driven into the wilderness, and to think through in its quiet the purport of it all and to determine what now He must do. So absorbed is He in trying to arrive at an understanding of His heavenly mission that He even forgets to eat just like the rest of us in the confusing excitement of a soul shaking experience.

As the days go by and He wrestles with the problem of His purpose and mission, certain things begin to stand out. It is clear that His great over-all mission is to bring men back to God and somehow to come to grips with the devastating power of sin. The problem before Him is,

how. The question is complicated by the realization of the fact that as the Son of God He has at His command power of absolute proportions.

The temptation stories are illuminating as to the steps by which He arrived at certain conclusions about the nature of His ministry, particularly as to how to use His godly, miraculous gifts.

In His hunger He is tempted to turn the flat round stones of the desert into the loaves of bread they so resembled, for His own needs. Yet even more significant, as is evident from His later ministry, was His thinking as to whether He might not use His power to create material enticements to bring men to God, to bring about the Kingdom of God by endowing men with material goods. He toyed with the problem implicit in what we call today "the making of rice Christians." But it soon became evident that this was a temptation of the devil. "Man cannot live by bread alone." You cannot bribe men into the Kingdom of God. God wants the love and obedience of His children because of Himself alone.

Neither can men be brought to God by amazing them with a display of some spectacular supernatural achievement. Perhaps from one of the Judean hills He sees the temple glistening in the sunlight and the thought comes to Him that perhaps He can commend Himself and His message by throwing Himself from its pinnacle to the stone court below and afterward show Himself unharmed. Would not such a demonstration so dazzle men that there would be a veritable stampede into the Kingdom of God? Jesus, however, recognizes that this, too, is a temptation to be laid aside. Men cannot be astounded into a love for God. If God were to write today with a finger of fire on the heavens above us, it would only be a ten-day wonder to His children. No, you cannot bribe men, you cannot amaze men into the Kingdom.

The third temptation was to put Himself over the kingdoms of this world, some of which He probably could see from another high hill, and to go on to the conquest of the nations in the name of God. Would this not be a legitimate way to bring about God's Kingdom on earth? It was an attractive idea and a method used since by many Christian kings and leaders in compelling the masses to be baptized. It was a real temptation to do it. He had the power and He could justify it by setting up a righteous rule. But soon He saw that this, too, was of the devil for in

such fashion you cannot bring men to God. You cannot force men into His Kingdom.

So out there in the quiet desert Jesus slowly arrives at the character His ministry must take. If one cannot bribe men, or amaze men or force men into the Kingdom of God, what can be done? When He comes out of the wilderness He has the answer.

Men must be won for God. Their hearts and wills must be captured by a loving compulsion. The steps are clear. First men must be won by the winsomeness of a life that reveals the Father, then by teaching them the true will of God by words of transparent truth, and again by deeds that are god-like in their kindly compulsions.

And yet more. Men must be loved into the Kingdom of God, by a love so absolute that it will go all the way, even to Calvary if need be.

Yes, perhaps as early as the wilderness He saw that to set men loose from the shackles of sin, the Son of Man must even die for them.

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O Lord, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey Thy godly motions in righteousness, and true Holiness, to Thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

The Second Sunday in Lent

THE RIGHT REVEREND EDWIN JOHN DAVIDSON
BISHOP OF GIPPSLAND (*Australia*)

HUMAN NATURE

"Keep us both outwardly in our bodies, and inwardly in our souls . . ." (The Collect for the Second Sunday in Lent)

WHAT WE THINK about our own nature makes a vast difference to personal conduct and the whole human situation. If we believe we are self-sufficient, capable of reaching the great goals of life unaided, there is no reason why we should seek either the help or the protection of God. To-day's Collect will be meaningless; the injunction of St. Paul "to please God" will fall on deaf ears; the faith of the woman who sought the help of our Lord will seem entirely unnecessary.

But if we are convinced from knowledge of our own behaviour and the conduct of those around us that human nature, for all its rich possibilities, is extremely limited, we will admit our need of help. Divine guidance, the protection and the power of God will be more than theological terms, and prayer will become a source of strength in the struggle to be what we want to be.

A true assessment of the possibilities and limitations of human nature, especially in a world where so many theories and ideologies are based on a shining optimism, is basic to sound and healthy living. That is why the progress of our race to a large extent turns less on social reforms and economic theories than on our view of human nature. Reforms are necessary; theories are a prelude to action. But history reveals only too plainly that our noblest dreams and finest plans are often wrecked by the limitations imposed by our weakness, faults and sins. What we think about ourselves is crucial to our own and the world's progress.

If this is true, then it is worth considering the various ways in which people assess human nature. There is, for instance, the view that acknowledges our cruelty and depravity but asserts that given time, opportunity and patience man will overpass his present limitations. This was the buoyant optimism that marked the beginning of the present

century. A generation enthralled by the discoveries of science and dazzled by human ingenuity was perfectly content to gaze into a future full of golden promise. Man was on the march. And he had little or no need of God.

Then a crazy student threw a bomb at an archduke in the streets of Sarajevo. The world was plunged into war. And when it was over the voice of rapturous prophecy subsided into a murmur as men contemplated the terrible results following the unleashing of their own unredeemed passions and ambitions.

The period that followed World War One was marked by a defiant pessimism. Events had rudely shaken our idea of self-sufficiency. We saw only too clearly that the genius of man is equally available "to build a town or ruin a city, to slay a king or to dig a river. . . ." Men began to feel the full force of evil. A brooding pessimism settled like a pall over life, and we began to wonder if Bertrand Russell, then in his philosophic prime, was not far out in his estimation of human nature when he wrote: "Brief and powerless is man's life. On him and all his race the slow, sure doom falls, pitiless and dark. Blind to good and evil, reckless of destruction, omnipotent matter rolls on its relentless way"

Traces of this pessimism remain to-day. Fortunately, we are not entirely dominated by the temper of despair, though we have by no means learnt that we stand in need of help beyond ourselves. Men still place pathetic trust in machines, gadgets—and their own ingenuity—to redeem the human situation. Far too many believe that we can pull ourselves out of the ditch into which we have fallen by heaving on our own bootlaces.

It takes the realistic estimate of human nature in the Bible to shock us out of unthinking optimism, on the one hand, and gloomy despair, on the other. For the Bible presents us with the plain facts about ourselves. It asks us to accept ourselves as at once limited because we are sinful, and redeemable because God's power is available if we will have it. It bids us think of human nature as both good and bad, capable of ascending great heights and equally capable of descending into deep abysses. We are, in Pascal's phrase, "both the glory and the scandal of the universe."

When you and I accept this estimate of our nature—the Christian

estimate—we are in a frame of mind with which God can deal. For we are prepared to admit our limitations. God, who sees that we have no power of ourselves to help ourselves, will supply our lack. We not only know how we *ought* to walk: we are enabled to make the attempt. For it is not till you and I, emptied of pride and conscious of our spiritual bankruptcy, cry with the woman of Canaan, "Have mercy on me, O Lord" that God *CAN* help us.

This is the root and ground of Christian optimism. It is the hope by which we and our world alone can be lifted to levels of living nobler and better than this poor present shows.

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Almighty God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.



The Third Sunday in Lent

THE RIGHT REVEREND DONALD JAMES CAMPBELL, D.D.
SUFFRAGAN BISHOP OF LOS ANGELES (U.S.A.)

" . . . and the last state of that man is worse than the first."—Luke 11:26.

SOME YEARS AGO a physician of my parish was giving a talk to the boys preparing for Confirmation. He summed up his excellent lecture with these words: "Remember, boys, the best way to fight the Devil is to serve the Lord."

With this simple and forthright sentence my physician friend gave those boys the profound message of the Gospel for the Third Sunday in Lent, which is that the primary task of the Christian is not to try to get rid of sin by a direct attack upon it; but rather to fill his life so full of love for God and obedience to His will that there is no room or time for sin left in his life. The chief aim of the Christian life is not the nega-

tive one of trying to overcome sin, but rather the positive one of loving and serving God. And the point of the Gospel for the day is that it is only this positive Christian emphasis that can overcome sin.

This surely is the meaning of our Lord's story of the "unclean spirit" and "the house swept and garnished." The owner of the house (his life; his soul) had forced the unclean spirit (sin) out, leaving his life clean—but he had put nothing positive in its place. The house (the life) was left empty so that the evil spirit returned with seven spirits more wicked than himself "and the last state of that man was worse than the first."

One can illustrate the truth of our Lord's teaching from modern life. Every clergyman in his parish calling has met the type of man who, though he does nothing for his Church, yet claims to be a good Christian with the following statement: "I don't drink. I don't smoke. I don't run around with women. I don't cheat in my business. I am a good Christian!" His idea of Christianity is purely negative. It is based on what he doesn't do. His house is swept and garnished—and empty. There is no positive, outgoing, self-sacrificing Christian love to fill it. And invariably into that empty soul creeps the deadliest sin of all, spiritual pride, which stops all spiritual growth.

No man is saved on the basis of what he doesn't do! But only on the basis of positive Christian love and living. Our Lord made this clear in His teaching about the king separating the sheep from the goats (Matthew 25). The sheep—"the blessed of my Father" were those who had fed the hungry, given drink to the thirsty; clothed the naked; visited the sick; had compassion for those in prison. They were saved because of their positive, outgoing Christian love, and not because they had avoided committing certain sins.

Indeed, the contrast between this negative and positive approach to religion can be seen as one of the chief differences between the Old Testament and the New. The Ten Commandments stress the negative approach—"Thou shalt not— . . . " "Thou shalt not steal." "Thou shalt not commit adultery." "Thou shalt not covet." "Thou shalt not bear false witness . . . " Righteousness was achieved by not committing certain sins. But Jesus in the New Testament goes far beyond this negative approach in His great summary of the Law: "Thou shalt love the Lord Thy God with all thy heart and with all thy soul, and with all thy

mind" and "Thou shalt love thy neighbor as thyself." Righteousness in our Lord's teaching consists not chiefly in the avoidance of sin—but much more in positive love for God and one's fellow man. And this because He knew the only way we can avoid sin is to fill our lives with love for God and obedience to His will. "The best way to fight the Devil is to serve the Lord."

We can be glad that this particular gospel with its teaching comes in the Church's season of Lent. It can help to save us from an exclusively negative and therefore spiritually dangerous emphasis. Far too many of us think of Lent as a time for sacrifice—for giving up something—with no particularly positive reason for doing so. This can lead to spiritual pride in our "achievement" and do us much harm. The self-denial emphasis in Lent is good only if it is done in order to achieve a more important positive purpose—that of deepening our love for God and our obedience to His will.

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We beseech Thee, Almighty God, look upon the hearty desires of Thy humble servants, and stretch forth the right hand of Thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. Amen.



The Fourth Sunday in Lent

THE RIGHT REVEREND ALFRED EDWARD JOHN RAWLINSON, D.D.
BISHOP OF DERBY (*England*)

THE TITLE "MOTHERING SUNDAY," given to the Fourth Sunday in Lent, is derived from the reference in the Epistle (Galatians 4:21-31) to the "Jerusalem which is above," which is "the mother of us all." The literal Jerusalem in Palestine is a city in "bondage," being held in the grip of the alien Government of Rome. Christians, whether Jewish or Gentile by race, are alike children of the heavenly Jerusalem, and as such are the children of God; their relationship to God is not that of slaves, but of sons; and from this it follows that the Christian religion is not bound up with the observance of codes of rules.

St. Paul's allegory of the two covenants is to be understood as a kind of parody of the argument of his opponents. They had been arguing for the necessity of the observance, by Gentiles converted to Christianity, of the Jewish Law. All Christians, according to this theory, must in effect become Jews; otherwise they would merely be in the position of Ishmael, the son of a slave-concubine, not sons of the true wife of Abraham. Ishmael, according to a Jewish tradition, had tried to kill Isaac, the true son, and for that reason had, with his mother Hagar, been "cast out." St. Paul reverses the argument. If the method of allegory is to be used at all, it can be quite well turned the other way round. The Jews, who are causing trouble to Gentile Christians, are like Ishmael attacking Isaac; but it is Ishmael, not Isaac, who was the slave-woman's son. To revert to Jewish observances would be to lapse back into bondage, from which Christians are free.

As the Epistle has given rise to the title "Mothering Sunday," so from the Gospel (St. John 6:1-14) the Fourth Sunday in Lent has become known as "Refreshment Sunday." The story of the feeding of the multitudes by our Lord—to be found in all four of the Gospels, and in two of them twice over in variant forms—was clearly much valued for what it expressed. Not far from the Lake of Galilee, some two or three miles south of the site of Capernaum, there has been found a mosaic pavement surrounding an outcrop of naked rock. Among the devices in the mosaic-work is a representation of five small loaves and two fishes. Early tradition speaks of a Church built where our Lord fed the multitudes, and of an outcrop of rock where His feet were said to have stood. So too in the Roman catacombs the representation of fishes and loaves is a frequent *motif* among Christian devices on the walls, and goes back to the third century. It is believed that its meaning was eucharistic. The loaves and fishes were regarded as typifying the heavenly Food whereby in the desert of this world the faithful are supernaturally fed. "This is the true Bread which came down from Heaven, that a man may eat thereof and not die."

"There is a lad here, which hath five barley-loaves and two fishes." Was he discovered keeping his food to himself, or did he come shyly forward and say "I wonder if these would be of any use?" Whatever the answer to that question, the Lord Christ knows what He will do. "Make the men sit down." In the sequel, the multitudes are fed.

They are fed by the disciples, with food blessed by Christ; and there are twelve basketfuls left over. The "fragments" are to be understood not as unconsumed bits left behind by the guests, but as pieces ready for distribution, broken off by the Lord; and the point to notice is that, when the whole of the guests had been fed, there remained still a sufficient supply of the Lord's provision for each of the Twelve still to have a full basket available. The meaning is clear. The available supply, after each Christian feeding of the multitudes, is still just what it had been at the beginning. It is, for every disciple, as much as his basket can carry—as much (that is to say) as he can mediate and distribute to others; and there is always more in reserve. The resources of the Divine grace are without limit. It is no question of merely human supplies, which so quickly run short. The five loaves and the two fishes, what are *they* among so many? But it is not really upon *them* that the multitudes are fed.

Yet, in another sense, it *is* upon them that the multitudes are fed. That which Christ takes, uses, and multiplies, is precisely man's poor little offering. Our Lord takes what man has offered, in all its inadequacy, and uses it, blesses and breaks it, and gives it away; and lo! it becomes sacramental. It is still that which it was, but it has become something more. It is from henceforth the vehicle of a Divine power and of a Divine grace, whereof the resources are endless: a channel through which there may be poured out that immortal Divine love, endlessly self-giving, endlessly free, endlessly royal and generous, endlessly self-renewing in spiritual power, which is what Christian theology means by the term "God": for God *is* Love.

The Christian, too, must show love. "There is a lad here, which hath five barley loaves, and two small fishes." The boy, in surrendering them to Christ, was giving up all that he had for his own provision that day: he was showing himself ready, for his own part, to go hungry. The challenge comes home to us all. Material possessions, money, gifts, and capacities, all that we have and are, these are our loaves and our fishes: how shall we use them? They are to be offered to Christ! It is not what *we* might have made of them, it is what *He* can make of them that matters. We are to offer our all, that He may break it and bless it and use it. The Lord's own human body was broken—for us: and His blood was sacrificially shed. He will accept from us the offering of ourselves and

of our all, if we will make it. But in so doing the Lord will surely say "Break ye *your* bodies, give *your* lives in service, as I have given mine!"

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Grant, we beseech Thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of Thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. Amen.



The Fifth Sunday in Lent (Passion Sunday)

THE RIGHT REVEREND WILLIAM PERCY GILPIN

BISHOP SUFFRAGAN OF KINGSTON-UPON-THAMES (*England*)

"Before Abraham was, I am."—St. John 8:58.

WE MAY WELL ask why the Church has chosen this deep and rather difficult passage for the Gospel on Passion Sunday. We might have expected to be given some passage from one of the Gospels which has a direct mention of His Passion; e.g., some verses from the tenth chapter of St. John. But when we begin to think about these words, we see clearly why they have been allotted to to-day. It is to make us realise WHO it was WHO suffered and died.

In all ages men have meditated on WHAT He did and have striven to understand WHY He did it. Moreover we all discuss the motives of those who subjected Him to suffering and death. In fact there is so much of moment for us to consider, and so much which we want to explain that we become almost bewildered by the magnitude of it all.

But man will always fail to find the inmost truth until he starts to consider the Nature and Person of Him Who underwent all this. For it is precisely here that the unique enters into the story. Both past and present offer examples of men and women who have been arrested, tried and put to death for some good cause. There is nothing unique in evidence which has been rigged and paid for; scheming and plotting are not the peculiar possession of the Jews in the first century of this era. For human wickedness does not change with the ages and envy, hatred

and malice are to be seen working against the teaching and the living of the good in all periods of history. But all these are the records of the sufferings of men. The Gospel is the record of the sufferings of God—of the great "I AM."

It is here that we meet what is almost incomprehensible to the mind of man. The story tells us of the Passion of Him who was sent from God and who was and is God. In the majestic language of the Nicene Creed we set forth His Person. We repeat the tremendous words and phrases: "God of God, Light of Light, Very God of Very God, Begotten, not made, Being of one substance with the Father . . ." These words are necessary as a prelude to the facts of Redemption. And they are followed by the solemn sentences which culminate in "He suffered and was buried." All too often have we said these words and the result is that the stupendous contrast contained in this paragraph of the Creed becomes blurred and weakened with every repetition. Yet we can confidently affirm that no document in the whole world is so startling in its contrasts, and so fundamentally true. The Creed tells us bluntly that He who was before Abraham and before the world was, is He who died for us men and for our salvation. Can we wonder that the Jews found grave problems here and that the Greeks dismissed it all as nonsense? Men in succeeding ages have declined to accept this truth and this need not cause us surprise. It is incredible to human reason, but it is perfectly plain in the New Testament and it is the basis of the whole Christian revelation.

It is when we grasp this fact that we begin to see dimly the true explanation of what happened on the Cross. The discussions about the What and Why cease when we meditate on the WHO.

"Before Abraham was, I am." The Jews who heard this were horrified, for they saw only too clearly what was implied. Whatever we may think about the Jews, they certainly were able to appreciate the outcome of any such claim by Jesus. For the Jew had a very profound belief in God, in His majesty and His holiness. Our own beliefs sometimes lack the force of the Jews' beliefs and many Christians approach Passiontide with no sense of the awefulness of what they are about to commemorate. A certain element of familiarity has bred a measure of contempt and contempt of Christ leads to the death of all spiritual life.

This Gospel summons us to fresh thought and more lively prayer with a living faith.

Therefore we have to consider this miracle, that God was made sin on our behalf (II Cor. 5:21). This is a truly astonishing statement and one which might well be criticised as harshly exaggerated. But St. Paul does not shrink from writing it because he knows only too well that it happens to be the truth. To make it even more harsh-sounding, we find that it was God who made God to become sin, and further that it was a self-imposed act. Man did horrible things to God, but the first step was taken by God when He gave Himself to be the victim of man's evil violence.

Without this truth there can be no Redemption. The death of a purely human martyr may well stir consciences both at the time and in years to come. Man finds inspiration and help in the stories of the saints and in the records of dedication to a cause. This is even so when the cause seems to him to be wholly or partly mistaken. But such emotion does not redeem; it helps towards a new effort but it cannot do more than that. This is why the theories about the Atonement which explain it as a process working by example will always fail to give man the inner peace which he seeks. This peace comes only when he recognizes who suffered on Calvary. Saul of Tarsus knew all about what happened and he probably knew far more than we do about why the members of the Sanhedrin and the people acted as they did. But however clearly he knew this, it did not bring to him the peace which he was trying to find. It was still the cry "O wretched man that I am, who shall deliver me from the body of this death?" It was when he saw the truth about the Person of the Sufferer that he found what he sought, for Damascus road gave him the vision of the Son of God personally. Then Saul of Tarsus became Paul of the Gentiles and something new came into his life. Fact did what example could not do for this unhappy man.

From this come two points. First we see more clearly than ever before the meaning of Divine Love. Love can be nothing more than a word until we contemplate Love in action—Love who is "I AM." For Love is and always will be something more than an attribute of God. It is God. Man can only fall down and adore such Love inscribed in letters of gold in the story of the Passion and Resurrection. It is eternal

and infinite Love entering the realm of time and space and entering both to destroy and to build up. The impact of the death and life of the great "I AM" is one which destroys the false, the bad and the brutal and which builds and strengthens the good.

Secondly we begin to understand the real nature of sin. No one who has seen even the smallest part of this truth can ever again indulge in light thinking about sin. The nonsense written and spoken to-day about the nature of sin is seen to be utterly false when brought to the Hill of Calvary. If it be true that sin does not matter or even that it does not really exist at all, then we have no choice but to admit that the Crucifixion was wholly unnecessary and that God Himself was mistaken. Man must be prepared to accept the whole story or to reject the whole story. The notion that part may be accepted and part dismissed cannot stand before the clear doctrine of the Person of the Sufferer. Sin must be a reality or Christianity is wholly wrong in its beliefs and teachings.

So we see the Eternal God and Love facing Man and Sin, and here is the drama and the wonder of Passiontide.

*It is a thing most wonderful,
Almost too wonderful to be,
That God's own Son should come from heaven,
And die to save a child like me.
I cannot tell how He could love
A child so weak and full of sin;
His love must be most wonderful,
If He could die my love to win.*

1 1 1

*We beseech Thee, Almighty God, mercifully to look upon
Thy people; that by Thy great goodness they may be governed and
preserved evermore, both in body and soul; through Jesus Christ
our Lord. Amen.*

The Sixth Sunday in Lent (Palm Sunday)

THE RIGHT REVEREND JOHN DACRE VINCENT, M.C.
BISHOP OF DAMARALAND (*South Africa*)

"Can two walk together, except they be agreed?"—Amos 3:3.

OF COURSE THEY cannot! Try taking a long ten mile walk with someone who rubs you up the wrong way, who flatly contradicts all that you say, who speaks disrespectfully of all that you hold dear, and who then most flagrantly insults you. You will part company and let him go on alone.

"Can two walk together except they be agreed?" Now this question is asked of us at this most holy season. It goes to the very roots of the reason why these events of this week ever took place, and why they have so profoundly affected the world ever since.

Can man walk with God? That is the question. And judging from the events of Holy Week, it would seem that to do so were well nigh impossible.

I am going to ask you to follow me over some deep and difficult matters so that we can see the reason of the Cross more clearly.

I

It is often thought that Jesus Christ died on the Cross in order to appease the anger of God the Father; the Father as Justice demanding punishment for sin, and the Son as Mercy, pleading with Justice, and offering His own life as an innocent victim in place of the guilty.

This is not so; for it would make God unrighteous, unjust, immoral.

There can be no difference in the mind of the Father and of the Son. "God so loved the world that He gave His only-begotten Son." The Father's love is Christ's love, and the Father's wrath at sin and evil is the same as that of Jesus Christ. "I and my Father are One." In asking the question, "How am I saved by the precious Blood of Jesus Christ? How exactly does the death of Jesus Christ win salvation for me?" we really come back to our original question, asked by Amos, "Can two walk together except they be agreed?"

God, by His very nature, is Holy, that is, separated, quite apart from all that is sinful and all that defiles; and He cannot, without denying His

own nature, walk with what is obstinately, aggressively sinful. There must be a point of agreement to make the walk possible.

God and man have fallen out; man could not agree with God. The Cross and Passion of our Lord Jesus Christ is the measure of that disagreement. So much is the mind of Christ the same as the mind of the Father, that the showing forth of this is the very reason for the coming of our Lord into the world. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." (St. John 18:37).

Because men would not agree with the truth, Jesus was crucified. Human nature does not change, except on the surface. The actors in the Passion drama still play their parts today.

(a) Pilate and his officers and soldiers, the representatives of the State, of Government, they crucified Jesus Christ, because the truth meant little or nothing to them. Expediency took the place of justice, the great temptation to all governments. We must ask ourselves, Are not the nations of the world still crucifying Jesus Christ? Is the unrest of the modern world the direct result of this? Could God walk with them?

(b) The Jews, and the Chief Priests, crucified Jesus Christ. The men of religion feared and hated the truth, because it was disturbing and uncomfortable. We must ask, Has the Christian Church in the past, does she today, care for the Truth first and foremost? Or is it that she is occupied with her own petty bickerings over trifles: or seeking a cheap worldly success in attracting large congregations of semi-pagan people who like to hear good music or to have their emotions tickled with sentimental platitudes? Does the Church herself make it so often impossible for God to walk with her, or to be found in her sanctuaries?

(c) The crowds hated the truth, though mainly, perhaps, through ignorance. Those who today cry "Hosanna," so soon can turn and yell, "Crucify Him." Popular opinion, gossip, hearsay, much which the ordinary person reads in the newspapers, how easily is so much that is untrue swallowed whole, with no regard to the truth, or to that charity which is of God? Can God be friends, can God walk with the man in the street?

(d) The friends of Jesus. All except one agreed, but they could not,

even then, all keep up; the walk, the way of the Cross, was too exacting and strenuous. Can those today, who honestly profess and call themselves Christians, keep up with Jesus Christ?

But be this as it may, Christ's mission was, and is, to shew the mind of God to mankind. God is eternal love, and always yearns to walk with us. The question is can *WE*, men and women, agree with Him and His truth, whatever may be the demands which He makes of us?

II

"How am I saved by His precious Blood?" Keep these points clear: (i) the Mind of Christ is the mind of God. (ii) the readiness to walk with us is always with the God of Love. If the walk cannot go on it is because we cannot agree with Him.

Then, (i) Christ died not only for ME, and that I alone should walk with God, and agree with Him. As the Catechism says, "Secondly, I learn to believe in God the Son Who hath redeemed me, AND ALL MANKIND." Christ died for the whole human race, past, present, and future. He is a member of the human race, He is Son of Man. Redemption is not only personal to myself, it was won for all. That is why God needs His Church. That is why He sent His Holy Spirit, to fit us all to be the heralds of His Salvation.

(ii) There is really no reason why Jesus should have been crucified, except that men would not agree, would not walk with God, and would not hear the truth. Jesus was absolutely obedient to the will of God in shewing forth the truth; that is why He died. It is this obedience that is so important. At last a member of the human race, Son of Man, was found who could walk with God in perfect agreement; and, wonderful to tell, in that walk He brings with Him, as it were in His train, clinging to His garments, His friends, weak, stumbling, halting, fearful, but who in some way or another have the will to agree and to follow on.

That is why Christ was born into this world, that is why He died upon the Cross, for me and for all mankind, that we may agree upon that walk with God, and, by the helping hand of His grace, not stumble on the way.

This is the meaning of that good old English word, "Atonement," "being made at one."

On this Palm Sunday the appeal of the Cross is made to each one

of us. Do not let pity or sentiment carry us away. He does not want this, as He told "the daughters of Jerusalem" on the Via Crucis. Think out His appeal from the Cross quietly, and see what it means to you; what it should mean. Watch under the Cross on Good Friday. Come and share in the joy of His victory on Easter Day, along with your fellow members of His holy family, the Church, by taking to yourself the new and risen life which He gives you in the receiving of His Risen Body and Blood. Thus you will walk, as did those two disciples on the Emmaus road on the first Easter Day, in full agreement, and in joyful communion with your Lord, your Saviour, your Redeemer.

1 1 1

Almighty and Everlasting God, who, of Thy tender love towards mankind, has sent Thy Son, our Saviour Jesus Christ, to take upon Him our flesh, and to suffer death upon the cross, that all mankind should follow the example of His great humility; Mercifully grant, that we may both follow the example of His patience, and also be made partakers of His resurrection; through the same Jesus Christ our Lord. Amen.



The Wednesday before Easter

THE RIGHT REVEREND REGINALD JAMES PIERCE, D.D.
BISHOP OF ATHABASCA (*Canada*)

"The Son of Man goeth."—Luke 22:22.

"Lord, I am ready to go with Thee."—Luke 22:33.

FROM SAUL OF TARSUS on, many men have described their need of salvation, and the change which took place in their lives when a hope of salvation was actually born in them. Among the number is Count Leo Tolstoy, who found a parallel between his own life and that of the thief who died on the cross beside Jesus. Like the thief, Tolstoy knew that he was living a miserable life; each knew that he was living badly. Tolstoy felt himself bound to his bad life as the thief was fastened to his cross by bonds that he had no power to break. Like the thief, he could look forward to nothing more than finishing this life in misery

and suffering, then going to a grave of destruction. But at that low point in his life Tolstoy records that he found the teaching of Jesus and the record of His work; and their impact upon him was such that the misery and suffering in his life were replaced by peace and happiness; and as the thief found hope in Jesus so instead of expecting destruction he began to look forward to a glad life without any death.

To such a change of life the words of Scripture which are our text are relevant. Of the two statements, one is packed with the power of God; the other is only puffed with a man's delusion about his own ability. Together they throw light upon two matters which ought to be receiving our consideration on this Wednesday in Holy Week—man's need of salvation, and the power of Jesus to accomplish that salvation.

God's plan to save mankind from destruction must surely have been born from His love as long ago as man's first sin, and just as soon as they were able to understand God began revealing His purpose of salvation to certain of His chosen children. The Old Testament records this revelation, and its advancing pages look forward more and more surely to the coming of a Messiah with power to save, until finally God who had spoken to the hearts of the prophets spoke clearly to all men through His Son Jesus, and the nature of His plan of salvation was made completely clear.

To accomplish our salvation, God took upon Himself human form in Jesus; He who had been God at work in creation became God at work in the re-creation of man. He decided that His status within the Godhead in heaven was not a thing to be clutched on to, but humbled Himself, took the form of a man, and on the cross He carried man's darkest and lowest sin. So in the day of our judgment we may hope to be forgiven our sins, because the burden of them has already been borne. That action of Jesus has been described in terms of the curve of the parabola—starting in heaven, Jesus came down, down to the deepest depth that the worst sin of man required; then from that vilest abyss He began to rise, carrying with Him redeemed humanity back to the heights of heaven.

There is the background of the first part of our text. "The Son of Man goeth"—on the Wednesday before Easter our Gospel recounts the words of Jesus in the upper room on the night before He went out to

the cross to bear our sin and accomplish our salvation. "The Son of Man goeth, as it was determined"; the time had come for God's plan to be put into effect.

It was at that point that Simon Peter spoke the words that are the second part of our text, "Lord, I am ready to go with Thee." He wasn't really ready of course, as he very soon showed. St. Peter had been with Jesus, and recognised that now he knew Him, life without Him would no longer be bearable. The desire to be with Jesus, no matter what the cost, was strong enough; but without the gift of the Spirit of God which was to come at Pentecost Peter had not yet the strength he needed, the strength which he thought that he had. So within an hour or two he was to fail at the house of Caiaphas and deny violently the Lord whom he was now undertaking to accompany to prison and to death. Peter's mistake lay in grossly over-estimating his own spiritual strength.

Is not this a characteristic of modern man? Only recently a lady expressed to me her conviction that she had no need of conversion, since from her youth up her will had been centered upon the will of God. It may have been so, yet her thoughts are confused and she has cut herself off from the Christian Church. The error of Pelagius dies hard, and most of us might benefit from careful meditation on the story of the Pharisee and the Publican.

Particularly modern man has built a society in which prestige is given to wealth, and he tries to live wholly within that world; during the hours of work he is striving incessantly to strengthen his economic position and its accompanying prestige, and in his home and at leisure all his surroundings must reflect his wealth, so that all the world may recognise him as a successful man. He seems willing to bear almost any strains to convince his neighbours and himself of his success—even to the point of death in the mid-fifties. It is taken for granted by much of our society that this is the right and proper way to live, and there are few voices raised to challenge this idea of successful living. On my desk is a full-page coloured advertisement placed by a Caribbean country in an American magazine; it says "Your tensions evaporate. You can usually drive from your country home to your office in minutes. And there's no scrambling for trains when it's time to go home. Business is thriving, and the commonwealth is offering remarkable incentives to new industry." That advertisement recognizes the harmful effects upon

man of his present way of life; yet it offers only the continuance of the present way of life with some of the strains reduced.

We need a more radical examination of our whole way of life. The modern man who measures his strength and success by his earthly possessions is more mistaken than Simon Peter was; he has exalted one small area of life to be a measure of the whole. The economically successful man is not necessarily a successful person at all, for there are so many more important areas of life where a man needs salvation. From the economic point of view the most successful members of the community in which I live include certain men employed by oil exploration companies. But many of these men must work away from home for twenty days at a stretch, then they return for ten days at home. The result is that they have no opportunity to join regularly in worship with the rest of the community, they have no normal family life, little opportunity to share at all in community life. As persons, these fine, well-trained men with comparatively large incomes are among the under-privileged members of our society.

Our temptation is commonly to consider that point in our life at which we are strongest, and to measure our whole strength by that point. That was the error of the French people twenty years ago, when they trusted in the Maginot Line and ignored the weaknesses in their national life. Perhaps our safety deposit box and our modern home are the Maginot Line in our lives, hiding impoverished souls that have not been made strong by regular worship, or wills that are not at all in tune with the will of God, or lives which are not at all growing in grace and becoming fitted for eternal living with God.

If in honesty and humility we try to assess our whole lives, and not only the strong points, we may find that we are in just the same case as Simon Peter in the upper room. The religious protestations which we make in church are like his; like him we declare in prayer and hymn our willingness to go with our Lord even to prison or death. The desire is honest, but in the critical hour of temptation we find that our strength is no greater than St. Peter's, and our need of salvation and of the power of God is just as deep as his.

Our honest self-appraisal will show us that we have no power to save ourselves. The spirit in our hearts this week might very properly be that which the ancient homily suggests, "Let us beware of such

hypocrisy, vain-glory, and justifying of ourselves. Let us look upon our feet; and then down peacock's feathers, down proud hearts, down vile clay."

Once we have reached that stage of recognising our need of salvation, and our inability to save ourselves, we can also recognise with proper gratitude that at Calvary there did take place mighty acts, determined long before, whereby God has procured for us life and immortality, through the voluntary going forth to sacrifice of Jesus the Son of God. If we can realise this by Friday, then we who are not really any more ready to suffer with Jesus than Simon Peter was before the Crucifixion, but who need to live with Jesus as surely as Simon Peter did, can give thanks to God on Good Friday that despite our weakness and unworthiness His marvellous purposes of love and salvation for us are being fulfilled, because Jesus went forth with power to save us.

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Assist us mercifully with Thy help, O Lord God of our salvation; that we may enter with joy upon the meditation of those mighty acts, whereby Thou hast given unto us life and immortality; through Jesus Christ our Lord. Amen.



Maundy Thursday: *The Institution of the Lord's Supper*

THE RIGHT REVEREND WESTON H. STEWART, D.D.
 BISHOP IN JERUSALEM (1943-1957)

"Christ our Passover is sacrificed for us, therefore let us keep the feast."—I Cor. 5:7.

SCHOLARS HAVE FOUND some difficulty in working out the exact chronological sequence of the Holy Week story in relation to the Passover. On the face of it, there appears to be some discrepancy between the dating of the Synoptists and that of the Fourth Gospel. I cannot claim scholarship enough even to have a very decided opinion on it, let alone to solve it. But it is beyond question that the whole

setting of the Last Supper was in the atmosphere of a Passover meal, and that our Lord quite deliberately directed the minds and thoughts of His followers to that idea. The washing of the feet was surely an intended variant of the ritual washing of hands, while the breaking of the bread, the blessing of the cup, the dipping in the dish, were all part of the regular Passover ritual. If we are to understand the Gospels, and St. Paul's version to the Corinthians, we must go back to the book of Exodus.

The Passover there recorded involved the ritual sacrifice of a lamb without blemish. The blood of that lamb was to be their safeguard against coming destruction, and their deliverance from the house of bondage: the flesh of the lamb, offered to God in sacrifice, was given back to them by God to be their food and stay on their journey to a better land.

That was the setting: these would have been the thoughts in the minds of the Twelve. If, as I believe, our Lord was anticipating the Passover sacrifice due on the following day, one may picture the Twelve looking at one another and saying, or at least thinking, "What is He doing? We have no lamb: how can we keep the Passover tonight?"

And then the institution. "This is *My* Body, which is given for *you*. This is *My* Blood, which is shed for *you*." It is not only an institution: it is a substitution—not of the Sinless for the sinner, but of the new passover for the old, of the real passover for its antetype, of the new Israel for Israel after the flesh.

All that the passover lamb had been to Israel after the flesh, He, the Christ, would be to the new Israel after the spirit. He was the Lamb without blemish, sacrificed to save His people from the bondage of sin and destruction that follows their sin. He was the fulfillment, the "one perfect offering, single and complete," which all previous sacrifices had foreshadowed, and which would henceforth supersede its prototypes. He had taken upon Himself the sin of the whole world, and those who would identify themselves with Him and be marked with His blood, could plead His sacrifice to cover their own sins. Sharing His sacrifice and death, they could share the redemption which it won.

But more. The lamb which Israel gave to God in sacrifice, God returned to them as food for their journey. So for the new Israel, which is the Christian Church, the Christ who was sacrificed is given back

in the Eucharist to be the food of the soul. Ancient Israel was to consume the passover standing, with loins girded and with staff for the journey. The Christian should go out from his passover ready to go where God bids him go, and to do what God bids him do, in the certainty that God will be with him.

And again—"Do this in remembrance of Me." At the Passover the youngest present would ask the head of the family what the ritual meant. And he would be told that it was in remembrance of the deliverance from Egypt. The new passover was to be in remembrance of a greater deliverance. Actually, the Greek words mean "as a reminder." A reminder to themselves, yes: a reminder to other men who would see and hear of what they did: but also a reminder to God.

You may say God needs no reminder: God never forgets (though He does forgive). But when we approach God to offer what little things we have—our gifts, our prayers, ourselves, our souls and bodies—we know, and say we know, that none of these can avail, but we plead that Christ's offering can and does avail, and we beg that the Father will accept *our* sacrifice under cover, as it were, of His.

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Almighty Father, whose dear Son, on the night before He suffered, did institute the Sacrament of His Body and Blood; Mercifully grant that we may thankfully receive the same in remembrance of Him, who in these holy mysteries giveth us a pledge of life eternal; the same Thy Son Jesus Christ our Lord, who now liveth and reigneth with Thee and the Holy Spirit ever, one God, world without end. Amen.

Maundy Thursday:

The Meaning of Gethsemane

THE RIGHT REVEREND THOMAS RICHARDS PARFITT
BISHOP OF MADAGASCAR

St. Mark 14:32-41 (St. Luke 22:39-46; St. Matthew 26:36-45)

OUT FROM THE lighted Upper Room and the festal meal, Jesus led the Eleven to the Mount of Olives, to the dark trees through which filtered the pale light of the moon, awesome, a sacramental setting for the mental anguish which lay ahead; the minds of the disciples full of the words and happenings of the last few hours, the parable of humility enacted in the foot-washing, words spoken plainly now concerning the deepest mysteries of life, the Breaking of the Bread, the solemn prayer of priestly offering; the feet of the Master set on the road to accomplish His sacrifice.

"And they came unto a place which was named Gethsemane." The three (St. Peter, St. James, St. John) who had been granted the vision of His glory on the Mount of Transfiguration are to go ahead with Him to be again His witnesses and to share His vigil and His prayer. He bids them "Abide ye here and watch," "and He went forward a little"—to be alone in His Agony—"and fell on the ground and prayed." Exhausted by the multitude of new experiences and new ideas, worn out with fear and sorrow and the sense of impending tragedy, the three disciples slept "for sorrow," for their eyes were heavy. And like these her first members, but without their excuse, the Church has so often, so perilously often, seemed but to slumber through the ages, shutting her eyes to the Agonizing of her Lord: refusing to accept the way of a Master who chose shame and suffering: or maybe letting emotion dull and overwhelm the will to waken: or maybe, earthbound, failing to respond to the heights of mystery.

If we would probe to the meaning and the message Gethsemane holds for us we must leave the sleeping figures and strive to watch the Figure that is alone, prostrate in mental suffering. As we do so, we

pause to remember that it is to mental torture that the martyrs of the modern world are subjected, perhaps (for how can we know who have faced neither ordeal?) more lingering than the rack, more searing than the fire, more penetrating than the sword. It is mental torture that our Beloved Lord suffered here in Gethsemane. This is, as it were, the last throw of the powers of evil, the final, most concentrated, most bitter attack of Satan. He who is Very Man faces in mental anticipation the scorn and the taunts of men, the physical horror of thirst, the excruciating pain of racked limbs—and He must choose. So again, as at the outset in the Wilderness, it seems that the Devil prompts the question "Is your way really necessary?" And once again He, the Son of God, refuses the legions of angels, the miraculous intervention and deliverance of the classical pattern. Again it is clear that not by blustering threats, nor by philanthropic bribery, nor by a parade of power, not by accepting and using the stock-in-trade of the fallen world can that world be won back for God, but only by the hard, hard way of defeat (as the world knows defeat). Through the gate of death and of hell alone comes the Resurrection. "I, if I be lifted up from the earth will draw all men unto Myself." "But this," adds St. John, "He said, signifying by what manner of death He should die." It is again St. John who records "Now before the Feast of the Passover, Jesus, knowing that His hour was come that He should depart out of this world unto the Father, having loved His own, which were in the world, He loved them unto the end"—or "to the utmost He loved them." Love in a world that is "enemy-occupied territory" must bear the mark of sacrifice. It is to this central moment of decision—of crisis—in all history that the Church has to be faithful. Are we? Always? Do we always accept the method of sacrificial love in our efforts to draw our fellow-men to God?

As we ponder more carefully on the actual words that the Christ uttered, we see how the human flesh shrinks from the physical ordeal which yet He accepts and chooses. This His shrinking is both a comfort and an inspiration to us who know some part, if not the whole, of our terrible weakness. "If Thou be willing, remove this cup from me!" But it is primarily upon the expression of will that we fix our attention—"Nevertheless not my will, but Thine be done." So had He already taught us to pray "Thy will be done—in earth as it is in Heaven." So must we be ever offering our wills as well as our hearts and minds to

be aligned with God's. There is no sense of grudging here, no thought that only if we can not have our own way we must perforce put up with God's for He is stronger. Nothing of that. Rather it is the triumphant prayer that despite and over all that a world which has deviated from God's purpose might prompt and suggest, the Plan and Purpose of God may be achieved.

*O generous love! that He Who smote
In Man for man the foe,
The double agony in Man
For man should undergo;
And in the garden secretly
And on the Cross on high,
Should teach His brethren, and inspire
To suffer and to die.*

May we who are members of the Mystical Body of Christ be enabled to understand but a little of that awful redemptive suffering of our Head and Blessed Saviour in the Garden and on the Cross of Calvary. May we who partake of His sacrificial life constantly in the Holy Communion thereby in wondrous wise be enabled to be partakers, however minutely, in His atoning offering like Saint Paul and all the Saints, to the Glory of the Father.



St. Bartholomew, Apostle

Good Friday:

The Trials and Rejection of Jesus Christ

THE RIGHT REVEREND NORMAN L. FOOTE, D.D.

BISHOP OF IDAHO (U.S.A.)

"He came to His own home, and His own people received Him not."
—John 1:11.

"And they cried out all at once saying, Away with this man and release to us Barabbas—a man who had been thrown into prison for an insurrection started in the city and for murder. Pilate addressed them once more, desiring to release Jesus; but they shouted out, 'Crucify, crucify Him!' A third time he said to them, 'Why, what evil has He done? I have found in Him no crime deserving death, I will therefore chastise Him and release Him.' But they were urgent, demanding with loud cries that He should be crucified. And their voices prevailed. So Pilate gave sentence that their demand should be granted."—Luke 23:18ff.

THE REJECTION OF Christ by His own people is complete and the sentence is the death of a common criminal. The trial itself seems to have been pretty well prepared for by the prosecution and there was no jury but only the mob and a judge whose interest was more in expediency than justice. The defence has no lawyer and no witnesses and He speaks only twice and then not in self defence. His trial is a travesty of justice full of false accusations, inaccurate claims and mob influence. The dignity of this Man and of all mankind is offended by the painful games of the soldiers with blindfold and crown of thorns and the results could have been prevented only by a strong judge who feared no man and sought no favors. Here is a complete and thorough rejection. "And His own people received Him not."

What is it like to be rejected by your fellows? The boy who is pushed out by the neighbourhood gang because he is too young or too small or too weak knows something of its nature. The mature man who seeks political office for the sincere good he can do and loses the election to the smooth operator who promises everything to everyone feels some sense of defeat like this. The criminal who is tried and found

guilty and locked away from friends and loved ones knows something of the loneliness of the private prison of heart and mind as well as body. The lover whose gifts and courtship are spurned, the older person who is told he just does not understand any more by some youngster, all these and many more know something of rejection. It is an inner emptiness, a lonely, bitter, unloved, defeated, frustrated feeling that leads sometimes to real defeat and despair of personality.

Was ever anyone more rejected, more unjustly accused, treated with such contempt than the Son of God? Nor did He turn on His accusers and relieve some of the bitterness by telling them of their evil ways because even then there was no bitterness in Him. We who rise in righteous wrath at the slightest criticism, the mildest rebuke, have much to learn from His behaviour.

Why did God permit such evil to befall His only Son? Could not there have been heavenly witnesses appear, voices speak in His defence? Could there not at least have been a compelling dream for Pilate himself? But God does not give and take back again. His gifts even of Himself are freely offered. Man can use His creation for good or evil. He has freedom; for only through freedom is there value. If we cannot choose, there is no meaning in our action, no goodness but only emptiness. God in Christ delivered Himself into the hands of men and they were free to choose and to act without heavenly interference. God gave and men refused the gift but to those who accepted He gave the power to become the Sons of God.

God does not change. He was as loving, as powerful, as good and concerned 50,000 years ago as He was 2,000 years ago as He is now. He was in the world then and He is here now and it is the same presence. But men needed to see specifically the nature of His creative power and His loving concern. They needed to understand the specific way to victory over sin and evil, rejection, trial and cross. If they could see it in one life, in one place at one time, they could find His presence again in all places and at all times. Can we ever again allow men to be unjustly accused, or socially rejected without seeking the means to their defence because we have seen what men can do when no one seeks the truth for its own sake? Can we on the other hand learn from Him the way to use criticism and rejection, hatred and meanness when it is meted out to us? If the suffering of body and spirit of Christ in His trial resulted,

through the use He made of it, in such a victory cannot our specific pains be used also for His sake?

The temptations of our lives are so often in this area. We treat the defeated minority with contempt or we use parliamentary procedure to enforce our rule on others. Even in the life of the Christian society it is hard sometimes to know whether the secular forces are changing the church or the church is influencing the world. We have winners and losers in church schools and on church boards. We identify activity with success and numbers and individuals are rejected in loneliness in the process. Men rejected the Son of God but God did not change. He gives us life and the means to food and clothing and shelter. He gives minds and hearts and wills. Man is free to accept and use these gifts in gratitude or to abuse them, to hoard them or invest them in other lives, to share or not to share. Even when He gave the gift of His Son there were no strings. They could follow Him and love Him and serve Him, or they could reject Him, spit upon His face and crown Him with thorns but there would be no snatching back into heaven, no denial of the freedom of men, for God so loved the world that He gave.

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Almighty God, we beseech Thee graciously to behold this Thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; who now liveth and reigneth with Thee and the Holy Ghost ever, one God, world without end. Amen.

*Good Friday:**The Via Dolorosa*

THE RIGHT REVEREND ROGER PLUMPTON WILSON, D.D.
BISHOP OF WAKEFIELD (*England*)

Jesus said, Verily I say unto you, that one of you shall betray Me.

—St. Matthew 26:21.

TOLSTOY, IN HIS great novel *Resurrection*, describes a turning point in the life of his principal character when he watches a gang of convicts being taken off to serve their sentence in Siberia. As he watches that miserable procession, with all the marks of despair and inhumanity about them, he asks himself who is responsible for the cruelty which society is meting out to these poor creatures. The warders who guard them, the judges who sentence them, the officials behind the system—all are carrying out their duties; most of them would be decent, good people in their own ways, doing what they have to do. Yet the cruelty remains. It is like so many passages in the history of man which read to us now as scandals of which we are ashamed. There are the awful slums of the early industrial cities, which are always in danger of being perpetuated in new ways. There is the traffic of slavery from Africa to the New World which good Christians participated in. There are the concentration camps whose secrets have only recently been laid bare to us. Who was responsible for these? The world is composed for the most part of ordinary people who would not personally choose to encourage or take part in any deliberate cruelty to their fellow men, and yet these things happen. "They" are responsible for it; the system, but not apparently the individual.

Calvary is the classic example of this. We see in our minds the Via Dolorosa, the sad procession through the streets from Jerusalem to Golgotha. Here is perfect Goodness confronted by all the powers of society and apparently rejected, persecuted by them, "One of you shall betray Me," He had said the night before. It was, of course, Judas; but the other disciples gathered in that room for all their protestations were

not guiltless. Yet who was really responsible for the Crucifixion? Was it Judas who, in his betrayal, was the go-between? Was it Pilate who passed the sentence? Was it the Jewish authorities who planned and conspired to this end? Was it the crowd, who with that mad, irresponsible behaviour to which individuals can succumb when they get together, created the right atmosphere for this crowning injustice? Was it the disciples who failed to stand by Him at the critical moment, or all the decent citizens who took no part at all and did not protest? How vastly more complicated the question of guilt becomes when you look more closely into it. Somehow, through a combination of different actions or inactions, the event takes place, and only afterwards does the full enormity of it appear.

We look back, and condemn those who brought Christ to the Cross. When Calvary, or any lesser Calvary comes under review—and how many more instances there must be than those which fill our history books or get into the papers—we are horrified, and at once find someone to blame for them. It is like the great picture painted by Holman Hunt entitled "The Scapegoat"; the poor creature dying alone by the salt-caked shores of the Dead Sea, driven out and bearing upon him the sins of the people. Society looks for scapegoats for anything over which it is ashamed. Usually, there are some bad people who have been personally responsible; but they would never have acted if the ground were not prepared for it. To blame them wholly is to miss the point, for in the end all evil is collective, something to which society as a whole has contributed. It is like a great river which bears one particular name but which is fed by countless small streams and tributaries which incidentally have been forgotten. What we have to face is that far more than we like to imagine, we ourselves are responsible, even though we may pass as good guiltless people as long as we can shuffle off the blame upon others. Calvary presents us all with the great challenge of judgment.

There are two ways in which this is true. Firstly, we contribute to evils by our own actions. They may be small and unimportant, yet they do contribute. Every action by which we fall short over disloyalty to the truth—our cowardice, our indifference to our neighbour's need, our minor neglect of our own duties—all these help to create a fertile soil in which evil can grow. They make the atmosphere. We all know

well what the pressure of public opinion is upon our behaviour. A man may be struggling personally against temptation, and his own battle will be brought to an end by the thought, "Everybody does this sort of thing," or "Nobody expects that of you," or even "Who will notice?" As Shakespeare exclaimed:

How oft the sight of means to do ill deeds
Makes ill deeds done.

We have to learn that in all our actions we are involving other people and that our own conduct is not a private matter, even in the ordering of our own personal lives, but helps to set the tone under which society lives. There is no room for complacency amongst us. We need the insight of the man who, on being asked why his country had collapsed during the onslaught of their foes during the last Great War, replied, "Because there were too many people like me."

Secondly, we are responsible not merely by what we do but by what we do not do, by our neutrality. Solon, the legislator of ancient Athens, passed a law to punish all citizens who in a time of political strife did not take sides. That is not far fetched. Where any evil is waxing, the indifference of the bystander helps it. Our own hands may be clean, yet if there is an act of dishonesty or cruelty or injustice in our own neighbourhood which is allowed to pass without protest or opposition, it is in some way being aided by us. So Christ warned those who listened and watched and did not act. "He that is not with us is against us." Here is the most obvious failure of us Christians; it is that we are not positive enough in our faith and our witness to it. For there is always in society a constant drift away to Godlessness: standards tend to slacken, convictions weaken and people cease to care. It is part of the wear and tear of life, like a river that steadily silts up unless it is constantly being dredged. Unless Christians stand for something positive in their lives, and become a resistance movement, the drift will go on. In the end, if this is allowed to continue, religion seems not to matter and society begins to reckon life cheaply. It is easy then to sanction injustice with the cynical comment of Caiaphas: "It is expedient that one man should die for the people." It is *peace* at any price.

We must be on our guard then against evading our own responsibility. If there is any outburst of militant atheistic persecution in any

part of the world, Christians are horrified, without stopping to ask themselves how far the weakness of the Christian Church in Christian countries has encouraged people to swing into an opposite direction. In the judgment scene which Christ painted for us, the condemnation falls upon men, not for what they have done but for what they have failed to do: "Inasmuch as ye did it not . . ." and with that warning before us, none of us can go scot-free.

Hence, in a very real sense the Christian, as he stands facing the Cross, knows that he is responsible, for he is looking not just at an event in past history, something isolated from his life; he is looking at a symbol of the goodness and the purity of God coming up against the cruelty and selfishness of man everywhere. "All have sinned and come short of the glory of God." The Christian must first see that; he must see his own sins and unfaithfulness contributing to the Crucifixion of Goodness. But when he faces that, it does not stop there. "One of you shall betray Me." When you begin to ask, as they did, "Lord, is it I?" something can happen and a new start be made. The Cross did not help the priests and rulers (who persisted in saying that they were right), or Pilate (who pretended that he was not really responsible), or Judas (who could never forgive himself). But it did help Peter, who knew that he had failed but did not lose hope; it has helped the other disciples, then and down the ages, as they look to the Cross and see in it, not only their own failures, but also the persisting forgiveness of God who will not let us go. When the triumph of the Cross became evident on Easter Day, it turned them from doubting and fearful disciples into men, who knew a new spiritual power which turned the world upside down. It was the power of God and the wisdom of God.

*Good Friday:**The First Word from the Cross*

THE RIGHT REVEREND LEONARD JAMES BEECHER
BISHOP OF MOMBASA (*Africa*)

Father, forgive them for they know not what they do.—St. Luke 23:34.

ALL THROUGH HIS earthly ministry our Lord had been teaching about the Christian doctrine of forgiveness. Primarily He was concerned with establishing the basic fact of the Sin of fallen man in rebelling against God and from which there stemmed the sins of thought and word and deed which mar the everyday relations between man and man, and between man and God.

This teaching about Sin was matched by a clear emphasis on man's incapacity of himself to help himself. The Pelagian heresy, still current in a good deal of contemporary moral philosophy, which suggested a measure of native ability within man to live a life of righteousness, finds no support in Scripture, and certainly found none in the teaching of the Master. Man cannot eliminate his own sinful nature, nor can he dissipate the consequences of his sinning. He is dependent upon the pure love of God, through Jesus Christ's atoning death, for the eradication of the consequences of his sinning and for the re-orientation of his nature in such a way as to become subservient to a life after the Spirit in which the nexus with the bondage of Sin is broken. It is from this experience that there is derived the capacity for man to forgive fellow-man, and through forgiveness to establish that new relationship characteristic of the Christian order which is called *fellowship*. Such is the summary of the teaching which lies within our Lord's parable of the unforgiving debtor (St. Matthew 18:21-35). Such is the teaching of the apostles, particularly of St. John (I John 1) about the vertical and horizontal components of fellowship based on the Christian experience of forgiveness.

The Lord's own prayer associates these vertical and horizontal components in an almost terrifying proximity: "Forgive us—as we forgive."

In view, then, of the cardinal importance which our Lord associated with these things, we meet with reverence the fact that He Himself carried the teaching to the forefront of sacred example in the first of the Words spoken from the Cross. Indeed, He Himself conditions the whole of the Divine Act of Man's Redemption by this preamble of forgiving love; it is as if to say that the total and complete forgiveness mediated by God to fallen, sinful man through Calvary is conditioned by our Lord's specific prayer for the forgiveness of those whose hands had nailed Him to the Cross.

But this very fact personalises our place, yours and mine, before that Cross. This the Christian pattern of forgiveness was established by our Lord himself and became a fundamental part of our Christian heritage. It has been a hallmark of the Church as a Christian Society all down the ages.

In the Mau Mau emergency in Kenya, the Kikuyu Christians were the first victims of the fierceness of terrorist attack. Here is a report as it came to me of a man who is numbered among the growing company of Kikuyu martyrs:

His name was Edmund, and he was a teacher in a little church school. He had been continually under pressure to take the Mau Mau oath, with the threat, "If you don't take the oath we will kill you." His only reply was "Every man has to choose which world he belongs to. You have chosen your way, but I have chosen the way of Jesus and His Kingdom. Come and kill me if you like, and I shall go back to be with Jesus."

For a time they left him alone. This seems to have been intended as a kind of mental torture, but Edmund had no fear. One night he was called from his hut by terrorists who pretended to be police; they took him and shot him with a pistol and left him to die.

His wife recorded afterwards what he said as he lay dying. First, she said, he called for his brother to come and help him, but he didn't come because he had taken the oath. Then he said, "Lord, forgive them, for they don't know what they are doing." After that he said, "Lord Jesus, receive my spirit." And finally he said, "Now it is finished."

Good Friday:

The Second Word from the Cross

THE RIGHT REVEREND DOUGLAS JOHN WILSON, M.A.
ASSISTANT BISHOP OF BATH AND WELLS (*England*)

And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom. And Jesus said, Verily, I say unto thee, Today shalt thou be with Me in paradise.—St. Luke 23:42-43.

FOR THREE YEARS the Lord Jesus had tramped the countryside proclaiming the Kingdom of God. Multitudes had listened. Crowds had swarmed 'round Him and pursued Him. The hearts of many had been touched. He had been a sensation and a nine days' wonder. Was this how it was going to end? Or seemed to be going to end? A king without any subjects? His only throne a Cross and thorns for His crown?

How amazing that in these circumstances a convicted criminal of the roughest type should have looked into His eyes and made this splendid Act of Faith—"Lord remember me when Thou comest into Thy kingdom."

Generally one who is busy dying is not capable of being interested in new movements and new leaders. Yet this wretched man could apparently see what others couldn't see—the essential Kingliness of Jesus.

What joy was brought to the heart of the Lord Jesus this day! It had been such hard work teaching the disciples and they had been so very slow to understand. Here was somebody who had at last realised the truth of what He had been teaching all through His Ministry—that He was indeed a King, but His Kingdom was not of this world. How could it be when they were both dying at that moment side by side? This "Word from the Cross" is surely a Word of Joy.

It is worth asking what was the cause of this surprising change of heart and mind on the part of the dying thief. It was quite simply and directly the impression made by the personality and character of Jesus. There was no other agency at work. He saw no mighty works, he heard no teaching of the Master. He knew two things only: that

Jesus had spoken of the Kingdom of God—and Jesus Himself in pain and defeat. He was not saved by theology or miracle, but simply by the power of the Person of Jesus. This "Word" surely reaches us that Jesus must be at the centre of all our preaching and all our worship.

A good many years ago a young man who had just been released from prison was sent to me to be "straightened out." I found that he had committed almost every sin that was possible for a young man of twenty-two. It was hard to know where to begin with him. I soon found that to talk to him of his sins and the need for forgiveness and leading a new life in Christ were words that had no meaning for him whatever. He knew that he had been unlucky but had no conception that he had done wrong or hurt anyone by his sins. As we talked I discovered that while behind the bars he had become a keen reader. I looked anxiously along my bookshelves. To my relief I found a simple *Life of Christ for Youth*. I asked him to take the book, read it and come back to see me in a week's time. He returned with a look of wonder in his eyes and said, "Father, I never knew that His life was like that. Now I see what a mess I have made of my own." From that moment onwards it was possible to teach him of the forgiveness available for those who confessed their sins to Jesus and of the new supernatural life available for forgiven sinners in the Church. But like the penitent thief, in the first place he began to be saved by the Person of the Living Jesus.

It is a perpetual problem for the preacher to decide how far he should concentrate on the life and teaching of Jesus of Nazareth in the New Testament and how much he may teach doctrine and ethics, Church history and the theology of the Church and sacraments. Too often he takes the easy course and over-emphasizes that which is his particular line of study. But if his preaching is to be with conviction and with power, he must be constantly returning to the Person of Jesus, no matter what may be the age or the social grouping of his congregation. For it is true for all of us that only in so far as we find Jesus Himself alive and vibrant in His Church, in prayer and sacrament and Bible reading, shall we ourselves be in the state of being saved. To find Jesus Himself is to find a faith that will not falter in any circumstances of life—for "Jesus Christ is the same yesterday and today and for ever."

It was the sight of a poor woman who had found Jesus in prayer that profoundly affected Baron von Hugel for his whole life. It is

recorded that as a very young man he was in Mainz Cathedral and standing in the dark recesses of the building he saw a young woman rush in. From the disorder of her dress he gathered that she was a mother who had been nursing her baby, and from the agony of her expression and the violence of her sobs, he realised that the baby had just died. He shrank behind a pillar. She ran up the church and threw herself before the High Altar. Her sobs gradually quietened and silence followed. As she came back down the church he saw her face and it was radiant. She had found the Lord. From that moment all von Hugel's doubts about the efficacy of prayer were ended.

To find Jesus. For all of us, whether we are on the fringe of the Church life or communicants of many years' standing, that is the prime necessity. And having found Him, to receive forgiveness and the glory of the companionship that He offers to all.

Sometimes people presume on the Story of the Penitent Thief. Is it as easy as that? Is it so quick a process to be reconciled with God? Surely there is no room for presumption. It is true that there is this wonderful example of a death-bed repentance in the Bible. But there is only this one. The thief found Jesus in the most difficult hour of the world's history. We may not have the chance at our last hour. Death-bed repentances are seldom very easy. "Behold, now is the acceptable time."

We said that this was first of all a Word of Joy for the Lord Jesus. But we must not fail to notice the indescribable joy that this first encounter with Jesus meant for the Dying Thief. He hailed Him as King—and the response was kingly too. "Today shalt thou be with Me in Paradise."

Today?—What immediacy!

With me?—What companionship!

In Paradise?—What bliss!

Good Friday:

The Third Word from the Cross

THE RIGHT REVEREND EDMUND ROBERT MORGAN
BISHOP OF TRURO (*England*)

*Woman, behold thy Son.
Son, behold thy mother.*

—St. John 19:26-27.

IN THIS WORD our Lord is offering from the Cross, to His nearest and dearest, the gift of fellowship.

Consider the need of fellowship *then*; when all Christ's work of welding His disciples had been apparently smashed to pieces, and the world had gone mad in enmity against God.

Consider the need of fellowship *now*, in view of the divisions of Christendom, the cold war, the greed and self-righteousness and cruelty of men; and among neighbours, loneliness, unkindness and quarrelling.

What can we learn from our Lord's message from the Cross about fellowship?

1. Its natural basis is the home. That disciple took her away *to his own home*. Our Lord had learnt the meaning of fellowship in His home life at Nazareth. The family, not the individual, is the unit of society.
2. So in the supernatural life we are members one of another in Christ. We are warned of the danger of individualism in religion.
3. But even the best natural relationships have to be broken up and transformed by the Cross. "The natural life is not spiritual, and it can only be made spiritual by sacrifice." So He who loved His earthly parents more than any man says: "He that loveth father or mother more than Me is not worthy of Me."

Mary and John are humiliated in grief at the foot of the Cross: and the word of comfort comes to them with creative power—power to make a new fellowship.

Jesus in His dying was making Himself one with sinful man, was losing His life to find it, was dying to self and abandoning its claims.

The Father loved Him in His willingness to lay down His life for His friends. And as He did so the divine love entered into His nearest and dearest so that they too could have their part in this saying "No" to self, and so be drawn together in the divine love.

This is the inmost meaning of the Church.

"The love of Christ constrains us; because we thus judge that one died for all, therefore all died; and He died for all that they which live should no longer live unto themselves, but unto Him who for their sakes died and rose again."

1. So we see the importance of home life and the tragedy of broken homes and we pray for our homes that they may be homes in which Christ is at home.
2. We see that all natural relationships must be brought to the Cross to be refashioned and transformed.
3. We see that worldwide fellowship is built up through small fellowships—families, cells, parishes.
4. We see that Christian unity is brought about through death, death to self, first in Christ and then in His disciples.

Good Friday:

The Fourth Word from the Cross

THE RIGHT REVEREND ALFRED CAREY WOLLASTON ROSE

BISHOP SUFFRAGAN OF DOVER (*England*)

My God, My God, why didst Thou forsake Me?—St. Matthew 27:46

OUR LORD HAS prayed for those who crucified Him. He has accepted the penitent thief: He has committed His mother to the care of one He can trust.

And now He can turn His attention to Himself: to the task to which He is dedicated, the redemption of mankind, of which the cross is the climax. Henceforth it is to Himself, as Son of Man, making the one perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world, that His words have reference.

And I think, as we contemplate Him there, what must impress itself upon us most forcibly is His loneliness. It is, of course, something that He has had to face, in a measure, all His life. Great men must always suffer from a certain isolation of spirit, because they can see beyond the horizon of their contemporaries. True, many who can't understand save their own pride by despising and ridiculing them—how often are these things simply the result of ignorance and stupidity—but even those who want to help and sympathise cannot fully comprehend. This loneliness, this isolation, is part of the crown of thorns which must always go with the purple robe which indicates the leader of men.

Some, no doubt, feel this less acutely than others: men of iron will and rigid self-control, who have trained themselves so far as it is possible, to be independent of human relationships; men who make their way with stern and unbending resolution towards the end they have set before themselves. Such men compel our respect, if not our affection. But there are others, no less great, for whom this isolation is very hard; not because they are weak, but because of the very strength of their affections. What they ask for is not help, so much as sympathy and understanding. And it is just because they have themselves this gift of

sympathy, that they look for it in others, and miss it when it isn't forthcoming. And our Lord was one of these. He loved men, yet He was bound to remain solitary, because His closest followers were not able to understand, except by slow degrees. "Lo, now speakest Thou plainly, and speakest no proverb. By this we believe that Thou camest forth from God." Jesus answered them: "Do ye now believe? Behold the hour cometh; yea is now come, that ye shall be scattered every man to his own, and shall leave Me alone. And yet I am not alone, because the Father is with Me."

This it was that strengthened Him, and helped Him to carry on—the consciousness of the presence of His Father. Always, throughout His life, it had been the same. "Wist ye not that I must be about my Father's business" are the first words of His that have come down to us. And His answer to the question which the world, faced with the problems of sin and pain and sorrow and death, perpetually asks—the question "What is God doing?" was "God is at work in the world, and calls on you to come in on His side in the fight against evil things; and those who answer His call will not be deserted."

It may be that at first He was full of hope that He could make His countrymen understand. "I beheld Satan as lightning fall from heaven," He said when the seventy returned full of enthusiasm, with stories of their success. But as time went on the situation changed, and He began to speak of His decease which He should accomplish at Jerusalem. Yet He never hesitated in His answer to the question. "God is at work in the great contest that is going on between good and evil," He said, "and He will never desert those who go in on His side." And He went to His death in this faith: He was so sure, that He was ready to stake His life upon it. All through He was carried along by this confident assurance: "I am not alone, because the Father is with me."

And then, on the cross, comes this darkness; and at the end of the three hours, He cried with a loud voice "My God, My God, why didst Thou forsake Me?"

It is not for us to try and imagine what He was going through during those dark hours. But at least we can say this, out of our own experience. A man can suffer willingly—almost enthusiastically—so long as his confidence in his cause, and his faith in God, are unclouded. But it is when, like the Psalmist, "a horrible dread hath overwhelmed him"; when

he begins to wonder whether after all he may have been wrong, whether after all he has been labouring for the wind—it is then that he plumbs the lowest depths.

And, if it were not for this exceeding bitter cry, such a man might well have said, "Christ could never have been face to face with what I have to stand up to. He was never in doubt; His faith never faltered. All the time He was upheld by His serene confidence in His Father's presence and fellowship. He never argued or reasoned about the existence of God, or His love for His creatures: He took it for granted. What has He to say to an age of doubt?" But, as it is, he can feel that Christ before him had the same experience; that He too knew something of the questionings of the soul: and that here at the end, as well as in the wilderness at the beginning and in Gethsemane, we see Him face to face with perplexity and uncertainty and the horror of possible failure. As the author of Hebrews says truly, "He was in all points tempted like as we are, only without sin."

And when at the end of the three hours of darkness, He does speak at last, it would appear from what He says that He has faced His trial and conquered. "My God, why didst Thou forsake Me" is the language of one who looks back on an experience that is past. And I would have you notice that He uses the opening words of the 22nd Psalm; a Psalm which also suggests two more of the last four words from the cross, whilst the last of all comes from Psalm 31. He must have learned many of the Psalms by heart as a little boy, sitting with the rest, cross-legged, on the floor 'round the grey-bearded rabbi at Nazareth, and they come back to Him, now that He needs them. In the hour of His loneliness He finds comfort in saying the old prayers and waiting for the cloud to lift.

It is the attitude of the servant of Jehovah. "The Lord God will help me; therefore have I not been confounded. Therefore have I set my face like a flint, and I know that I shall not be ashamed." Not even the loss of hope itself can shake Him. He prays on and waits.

And, surely, there is a message here for those who are in despair, either because they seem to have lost their faith in God, and their desire to pray; or else because they have failed so often and have lost faith in themselves, and think God's patience is exhausted and that it is hopeless to try again. Let them go on humbly, and with what sincerity they can, saying the old prayers till the light comes to reward those who persevere.

Good Friday:

The Fifth Word from the Cross

THE RIGHT REVEREND LESLIE WILFRID BROWN

BISHOP OF UGANDA (*Africa*)

After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), I thirst.—St. John 19:28.

NO HUMAN MIND could have invented the idea of divine love which Jesus showed to us not in words but in deed. One cannot describe God's love to men but one can stand before the Cross of Jesus and there see it. It is not a spectacular thing because it is expressed in the complete self-giving of Jesus in order that He might bring men back to God and break the power of sin and of fear. All the time He is on the cross Jesus is concerned with others and not with Himself. He is no different in death from what He was in life.

In this word we see the courtesy of love. "His were a thousand sparkling rills and yet He says, 'I thirst.' " The Creator asks for the co-operation of man in using something He has made. There is a kind of pride which refuses to be beholden to anyone and glories in independence and achievement by one's own efforts. Such pride is human and its hardness a sign of man's rebellion against God. There is no pride in Jesus as He asks for drink.

Perhaps, too, it is not wrong for us to be thankful that the Lord allowed us to see at His cross, when the sin of man is exposed in all its blackness and horror, some sparks of human kindness and concern, chiefly in the love of His mother and the others who stood there suffering with Him but also in the action of the soldier who gave Him to drink.

But what we see here above all is the reality of our Master's human nature. The Church has always been tempted to stress His divinity and to think that the temptations and pains He endured were different from those we suffer. You may say to someone in despair that Jesus knew that too and they may reply, "Ah, yes, but He knew how it would end." Always the Devil tries to make us think that Jesus was like we are but not

quite as we are. There is no sham and no deceit about the awful thirst of intense pain and exposure which He bears on the cross. Truly we can sing:

In every pang that rends the heart
The Man of Sorrows has a part.

This word brings us face to face with the physical agony of a man slowly dying on a gallows.

What does Jesus mean by these words? Probably He means that His one desire, His one aim, is to drain to the dregs the cup the Father has given Him. His meat and drink is to do the will of God. It is the thing He has lived for; it is the thing He is dying for. There is no restless striving and disturbing thirst and lust for lesser things in Jesus. His whole personality is directed steadily and unswervingly to the carrying out of His Father's will. He thirsts; He desires above all else to finish that work. That work is the bringing of many sons to glory. That work involved the sharing and the redeeming of all we are.

For it was fitting that He, for whom and by whom all things existed, in bringing many sons to glory, should make the pioneer of their salvation perfect through suffering. For He who sanctifies and those who are sanctified have all one origin.—Hebrews 2:10, 11a.

Since therefore the children share in flesh and blood He Himself likewise partook of the same nature, that through death He might destroy Him who has the power of death, that is the devil, and deliver all those who through fear of death were subject to lifetime bondage.—Hebrews 2:14, 15.

The cup which Jesus drained is one He said we are permitted to share. It is the cup of any kind of pain and stress which comes through the steady dedication of ourselves to the will of God. But we do not drink that cup alone. We drink it in company with Him who turned the cup of desolation and defeat into the cup of joyous victory and praise.

Good Friday:

The Sixth Word from the Cross

THE RIGHT REVEREND PHILIP NIGEL WARRINGTON STRONG
BISHOP OF NEW GUINEA

When Jesus therefore had received the vinegar He said, IT IS FINISHED.—St. John 19:30.

IT IS FINISHED. This was our Lord's word of victory, of triumph in the mission which God had given Him to fulfill. It was the announcement that the mighty work of the world's redemption had been brought to a glorious conclusion.

But besides its personal significance, the sixth word from the Cross also has historic significance for the whole world as being the most momentous word that our Lord spoke from the Cross. It marks a turning point in history. It is the beginning of a new epoch. We pause for a moment to think how often it is that the most thrilling and historic and significant utterances and events are simple and short. Here is a cry of but three words but it is a cry that alters history, that affects the whole world and all who dwell upon it. It declares the RECONCILIATION AND RE-UNION OF GOD AND MAN, the completion of the great act of ATONEMENT, by which God and man, separated for ages by the great barrier of sin are made AT-ONE-AGAIN. Everything that had gone before had been looking up to this moment and all future ages will look back to it. This sixth word from the Cross is remembered in hell with endless remorse and in heaven with endless joy. By this simple cry, "It is finished," our Lord proclaimed that His great work for the redemption of mankind, for which He had come down from heaven, had been completed and perfected in His Incarnate Life, that Satan and all the powers of evil and of darkness were vanquished.

But the sixth word from the Cross does not mark the end of His work for mankind. This now, more than ever, would be carried on and go forward and indeed receive a new impetus and a new orientation. The sixth word from the Cross, "It is finished," if it proclaims an ending it announces also a new beginning.

Just as when a man has laboured hard to fit himself for a profession, perhaps the priesthood, and after his final examination, or perhaps on the day of his ordination, he looks back on all the hard labour and study to which he has devoted himself, it may be for years, and he is able to say, "It is finished," but what he means is that now he has reached the moment when all that he had laboured for can begin to be applied—to be used for the purpose for which it was intended—if the priesthood, that he can now begin to exercise that great ministry before God and man, so with our Blessed Lord on Calvary.

This sixth word is not just a record of an historic event in the long distant past; it is the proclamation of an ever-present fact. He did not mean that His work for man was finished. That will go on forever. It goes on in heaven; it goes on here on earth in His Church. The sacrifice that He offered was now available, to be used, to be applied, to be accepted for the redemption of men, of all races and in all climes. As He uttered that word from the Cross He knew that ere long He would return in triumph to His Glory in heaven and there in heaven He would continually offer and present before His Father in His glorified body the completed sacrifice that He had once offered in His Incarnate Body on the Cross. He would plead it for us and for all men, for as the Epistle to the Hebrews reminds us He is our great High Priest who has entered into the heavens and there He ever liveth to make intercession—offering for us. And here on earth He carries on His work in His spiritual and mystical body, the Church. It is through His Church that we receive the benefits of what He wrought for us on the Cross. Through the sacrifice He offered upon the Cross we are able to be incorporated into Him in the Sacrament of Holy Baptism, to be set free from the bondage of Satan and to be born again. In the Sacrament of the Altar, the Holy Communion, we with Him present sacramentally with us continually represent before the Father that sacrifice which He once made for us on Calvary and plead its merits for the forgiveness of our sins as well as for the needs of the whole world.

We may well believe it that our Lord longs for the day when He can see the completion and perfection of His work in the Church on earth, and He can say of that: "It is finished." He looks to us to hasten that day. It can only be hastened as we co-operate with Him in that work. For that work He needs not only those whom He has chosen to be His

bishops, His priests, His deacons, but He needs all Christians. He needs you—all of you—each of you; that you may help Him in His work in the Church; that what He wrought on Calvary may not have been in vain for any soul living today. On this Good Friday He calls to you from the Cross. Will you help Him? Will you do His work? See Him as He hangs upon the Cross suffering for you and listen to His voice as He speaks to you. "This have I done for you. What will you do for Me?"



Good Friday:

The Seventh Word from the Cross

THE RIGHT REVEREND RODERIC NORMAN COOTE, D.D.

BISHOP OF GAMBIA AND THE RIO PONGAS (*Africa*) (1951-1956)

Father, Into Thy Hands I Commend My Spirit.—St. Luke 23:46.

ON TOP OF A HILL there stand three crosses—not an unusual sight on Golgotha. But this seems to be an unusual crucifixion—there is a much bigger crowd of onlookers than usual, and they seem to be showing great interest in the figure on the central cross. That is not surprising, for upon His face there is a peace that is hardly to be expected upon the countenance of one in that situation. They say that a moment ago He cried out something about God forsaking Him, but He shows no sign now of feeling that God is forsaking Him. There is a Godly peace upon His face.

What different looks there are on the faces of those gazing up at Him. There is a woman who bears on her face a look as if a sword had pierced her own soul. And the young man who has his arm around her has the same look of anguish, but the anguish on both faces is tempered by a look of deep love for the One above them. On some of the other faces around there is much sorrow written, but mingled with fear and with shame. On most faces there is a look as dark as the sky above—and strange that those who are supposed to be God's representatives on

earth are the ones on whose countenance is the most ungodly look of cruelty and hatred.

What about those on the other two crosses? One of them is looking away, with a look of intense misery and hatred. The other—the other has a look surprisingly similar in some ways to the central figure on whom his eyes are fixed, as if his countenance were a mirror reflecting something of that peace which shines from the central cross. They say that some time ago they spoke together, and the outer figure called the central figure “Lord.”

So this is His Lord and My Lord. So this is He who taught us to pray the Lord’s Prayer, and this is what it means to pray, “Thy kingdom come; Thy will be done.” So this is the servant of God who shall be “exalted and extolled, and be very high.” But it was said: “He shall prolong His days, and the pleasure of the Lord shall prosper in His hand.” How shall He prolong His days? Are not His days about to finish? “It is finished.” There is nothing of failure or despair in that voice. That is not the cry of a drowning man who can hold on no longer. That is a cry of triumph. That is the cry of the artist who has finished his masterpiece. “He shall see of the travail of his soul and shall be satisfied.” What satisfaction is written on that face.

That poor body may be tired, and the time is fast approaching for His spirit to leave it, but not to end. The body has been scourged, crowned with thorns, made to carry a heavy cross, and finally crucified. Those sufferings are only the crowning glory of a life of suffering voluntarily accepted—hunger and lack of sleep, when the bodily needs of others left no time for the satisfaction of the needs of His own body. Nights spent in prayer, when the spiritual needs of others had taken up so much time that there was only the night left for the satisfaction of the needs of His own spirit. But that spirit had never been neglected. It had been nurtured continually by His heavenly Father. So now He can say “Father, into Thy hands I commend My spirit.”

“I commend My spirit.” No spirit was ever more commendable. When the time comes for my spirit to depart, will I only be able to resign it to God’s mercy, or will I be able to say with conviction to God: “I commend my spirit”? Will we be able to reflect on our countenance that same look of triumphant confidence, of holy peace?

“Into Thy hands”—the hands of my Creator. Those were the hands

that fashioned the universe and all within it. Those hands, like the hands of the potter who makes our water-coolers and earthenware jars, which fashion vessels good and bad, vessels to honour and to dishonour. Into the hands of the Potter is returned a vessel of the greatest honour, one which it is still His pride to behold.

"Into Thy hands"—the hands that hold the sceptre, before which all nations and peoples must bow down, those that have been His willing subjects and those that have rebelled against His rule. No more willing subject was there than this, and at His right hand there stands a seat of honour awaiting Him.

"Into Thy hands"—the hands that will be held up in judgement, that will separate the sheep from the goats, and sift the chaff from the wheat. Would to God those hands might be able to draw us to the right hand as surely as in this instance.

"Into Thy hands"—now the hands of the Father. Ah, that is more comforting; the hands that stretched out as the prodigal son ran into the arms so ready to receive him; the hands of the shepherd in whose care the sheep can lack nothing, and, with whose protection, need fear nothing, yea, though they walk through the valley of the shadow of death; the hands of the one so keen that the marriage feast shall be furnished with guests that they despatch servants to the hedges and highways to compel them to come in. Those are the hands we care more to think about.

And when the time comes for you and me to run to the hands of God outstretched before us, we shall see God's hands a little different. We shall see the prints of nails in them, and they will be spread a little wider like the arms of a cross. And perhaps for that reason we shall run to those hands with a little more confidence, for we know those hands well. Have we some time put our fingers into the print of the nails? But how often in the early morning have those same hands given to us the food and drink which our souls have needed to give them strength to bear their own little crosses. And how often those strong hands have come to the aid of our weak hands as we have tried to accomplish something for our Father. How often have those hands soothed our aches and pains, and brought us health of body and soul. How often, when we have lost our way and wandered along some path that has led to more and more misery, have those hands turned us about and pointed

out to us the right path. And how often, as we have realised our own inability, have they been raised over us in blessing.

With perfect confidence and a holy calm our Lord can say: "Father, into Thy hands I commend My spirit." He was not initiating those words; He was quoting from the Psalmist. "Into Thy hands I commend my spirit," said the Psalmist, "for Thou has redeemed me, O Lord, Thou God of truth." "Thou has redeemed me." Have we not there something that we can say with even more feeling than could our Lord Himself?

God grant that you and I will be able to say some day with confidence and holy calm, "Father, into Thy hands I commend my spirit."



Easter Even (Holy Saturday)

THE RIGHT REVEREND JAMES P. DE WOLFE, D.D., S.T.D., LL.D.
BISHOP OF LONG ISLAND (U.S.A.)

THE GATE OF DEATH

WHEN OUR LORD was taken down from the Cross He was dead. Attempts have been made to deny the fact of His death, but the Church throughout the centuries has ever declared Him to have been "crucified, dead, and buried." Such witness was made by the Church because our Lord's death was factual, however lamented. As Cleopas and his companion on their way to Emmaus told their unidentified fellow traveller, "Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people, the chief priests and our rulers delivered to be condemned to death, and have crucified Him. But we trusted that it had been He which should have redeemed Israel." (St. Luke 24:19-21). Bitter disappointment indeed for them to absorb. But what more could have been done than Joseph of Arimathea had done? "He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed." (St. Matthew 27:58-60).

Death is factual, and must be met and dealt with in realistic fashion. It is a matter of everyday experience. And however unpleasant we may find its contemplation to be, the Church today bids us give death serious consideration in view of the fact that in due time all of us will die.

So Joseph left the cemetery, and Cleopas and his companion returned to Emmaus. Jesus was dead and buried, and that was that, as far as they knew, or could know. Nothing in their experience could warrant their knowing that while our Lord's dead body lay in the tomb, He, quickened by the Spirit, went and preached unto the souls in prison. (I St. Peter 3:18-19). Nothing in their experience could warrant their anticipation of the breath-taking news of tomorrow—"Christ is risen!" But today the Church would teach us that we need not concede the finality of death: we need not walk in fear of death all the days of our life, however inevitable the death of the body may be. Death is the last enemy to be destroyed, as St. Paul declares. But we have the Church's assurance that death is to be destroyed: there is that which is stronger than death. And that which is stronger than death is Jesus Christ, Who could not be holden of it. (Acts 2:24). "And this same crucified Jesus Christ has God raised up from the dead and made to be both Lord and Christ . . . neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. . . . The promise is unto you, and to your children, and to all that are afar off, for this Jesus . . . because He continueth ever, hath an unchangeable priesthood, and is able to save to the uttermost them that come unto God by Him, seeing He ever liveth to make intercession for them." (Acts 2:32, 36; 4:12; 2:39; Hebrews 7:24-25).

We are told that those who first heard these tidings from Peter and the rest of the apostles asked, "Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. . . . Then they that gladly received His word were baptized . . . and continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread and the prayers." (Acts 2:37,38,41,42).

Before we consider Holy Baptism more in detail, however, it is well to point out that flesh and blood cannot inherit the kingdom of God. The higher cannot be generated by the lower, due to the very

nature of the order which governs Creation. Corruption cannot result in incorruption. The only fruit corruption can yield of itself is more advanced corruption. Death does not, and cannot, automatically generate eternal life. Those who do not stay aware of this truth are in danger of making most serious misapplication of St. Paul's assurance to Christians (only), "As we have borne the image of the earthy, we shall also bear the image of the heavenly." (I Cor. 15:49, 50). Our victorious achievement of the kingdom of God and of eternal life is in and through Jesus Christ. It were foolhardy of us not to give death its due; not to hold it in respect as we do fire and wind and water; not to be cautioned by its inevitability. But the Church would teach us today to give thanks to God, which giveth us the victory over death and corruption through our Lord Jesus Christ. And today the Church encourages all who have put on Christ to be "steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (I Cor. 15:57-58).

Easter Even for centuries was the appointed time for the administration of Holy Baptism in the Church, because "so many of us as are baptized into Jesus Christ are baptized into His death. We are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." (Romans 6:3-5).

In Holy Baptism we die to self and to all self-centeredness. We renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that we will not follow, nor be led by them. We acknowledge believing Catholic and Apostolic Truth as contained in all the Articles of the Christian Faith in the Apostles' Creed. And we undertake obediently to keep God's holy will and commandments, and to walk in the same all the days of our life. Such sustained belief and obedience indeed constitutes a continual dying to our corrupt affections, and also a daily increasing in the Holy Spirit more and more, until we come unto God's everlasting kingdom. Even as our Lord's meat was to do the will of Him that sent Him and to finish His work (St. John 4:34), so our death unto sin and our new birth unto righteousness in Holy Baptism is

our yielding of our inward man to God so that He may have His full way in us and through us. For us, this is the life of grace, initiated in Holy Baptism, strengthened in Holy Confirmation and Holy Unction, cleansed and renewed in Holy Penance, and nurtured day by day in Holy Communion. This is Christ in us, the hope of glory. This is our life hid with Christ in God. This is our being compassed about with so great a cloud of witnesses (the blessed company of all faithful people, the Church Militant, Expectant and Triumphant), that we, rejoicing in their fellowship, may run with patience the race that is set before us, that, together with them, we may receive the crown of glory that fadeth not away.

Accordingly, for us death becomes the gate through which admittance to the Church Expectant is opened. Our funeral customs at the Burial of the Dead should be in keeping with this blessed assurance. A requiem celebration of the Holy Communion is provided for in the Book of Common Prayer, and should be taken advantage of by members of a bereaved family.

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Grant us, O Lord, grace always to live in such a state that we may never be afraid to die; so that, living and dying, we may be Thine, through the merits and satisfaction of Thy Son Christ Jesus. Amen.



St. John, Apostle and Evangelist

Easter Day

THE RIGHT REVEREND HENRY HEAN DANIELS, D.D.

RETIRED BISHOP OF MONTANA (U.S.A.) (Deceased 1958, R.I.P.)

The Lord is risen indeed.—St. Luke 24:34.

A GREETING

I GREET YOU this morning in the name of the Living Christ who rose from the dead on the third day, after His body had been placed in the rocky sepulchre by Joseph of Arimathea.

I greet you in the name of those who wrote the New Testament, where we have abundant evidence in the words and lives of people that we are dealing with a fact. Here we find no attempt to explain away the great statement: "The Lord is risen." I greet you in the name of those to whom this statement brought new hope and the energy to proclaim the Living Christ.

I greet you in the name of that great soul, who took his unbounded enthusiasm from the Living Christ, an enthusiasm which impelled him to carry the Gospel of the Resurrection into all parts of the then known world, and who could say with utmost conviction: "It is Christ that died, yea rather, that is risen again."

I greet you in the name of a multitude that cannot be numbered, those many souls whose lives have been nourished by the *Book of Common Prayer* throughout the many years of its use. Here again there is no explaining away. The simple facts are simply stated. Let me give you a few. "Who by His rising again hath restored to us everlasting life." "Who died, and was buried, and rose again for us." "By His glorious resurrection hast delivered us from the power of our enemy." "Chiefly are we bound to praise Thee for the glorious Resurrection of Thy Son Jesus Christ our Lord."

I greet you in the names of the poets, ancient and modern, whose hymns we are singing this morning. These hymns arose from overflowing hearts by those who have known the Living Christ in their own lives. And if someone says that the whole thing is an illusion, I can only say that millions have found the Living Christ the most real experience

in life, and have lived and are living in His strength. Yes, it does require the adventure of faith.

*I know not how that Joseph's tomb
Could solve death's mystery;
I only know a living Christ,
Our immortality.*

MEETING THE LIVING CHRIST

Let us now go down the road to meet the Living Christ. Some of you perhaps were prevented from coming to church on Good Friday! Therefore, it may be well for us to pause by the way.

HIS LAST CRY

We will stand by the Cross long enough to hear that last triumphant cry: "Father, into Thy hands I commend my spirit." Here is a great act of loving faith. The broken Body can stand no more, but in that Body is an immortal soul which is placed in the safe keeping of God.

So may we confidently commend our souls and the souls of those whom we love to the same Father, "in sure and certain hope of the Resurrection unto eternal life."

JESUS IS AT REST

We continue to watch while Joseph of Arimathea reverently takes down the Body of Jesus, wrapping it in clean linen, and placing it in a sepulchre, hewn out of a rock. Faithful women also are there, beholding where they laid Him.

Jesus is at rest. Our beloved are at rest. Where is the soul of Jesus during these three days? It will help us to recall the words that Jesus spoke to His crucified companion: "Today shalt thou be with me in Paradise." Let us also think of the words given in the First Epistle of Peter: "For this cause was the Gospel preached also to them that are dead."

*Patriarch and priest and prophet
Gather round Him as He stands,
In adoring faith and gladness,
Hearing of the pierced hands.
There in lowliest joy and wonder
Stands the robber at His side,
Reaping now the blessed promise
Spoken by the Crucified.*

REPAIRING INDIGNITIES

Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him.

The Body of Jesus had been subjected to every form of indignity, and here we see two women seeking to make reparation of what others had done. Here they come with love and devotion in their hearts, and sweet spices in their hands. They would anoint the Body of Jesus. This is not the first or the last time that women have so acted.

We come this morning with love and devotion in our hearts, together with an offering in our hands. We come also with joy for we know that the grave is empty. Our hearts and hands would anoint all bereaved persons in memory of Him who said: "Inasmuch as ye did it unto one of the least of these My brethren, ye have done it unto Me."

Also we are up against a huge stone at first, but God acts silently in the night. The stone is removed and God's messenger is at hand to tell us that Christ is not in the grave. He is risen! He tells us also where the Living Christ may be found.

SEEING HIM

"There shall ye see Him, as He said unto you." So God by His messenger speaks out of the empty place. The dead Christ is not there, but the messenger tells us where the Living Christ may be found. "He goeth before you into Galilee: there shall ye see Him, as He said unto you."

Dear friends, God has His messengers today in the empty places of life. Out of emptiness the Church tells us where we may find the Living Christ whom we need so much in our empty lives. Yes, *The Living Christ*. God continues to roll away the stones for us. The Church continues to direct us to where Christ may be found. Are you using your Church?

WHEN JESUS WAS RISEN

Notice again the positive Gospel statement: "When Jesus was risen." Then notice to whom He appeared—and take courage. "He appeared first to Mary Magdalene, out of whom he had cast seven devils." This redeemed sinner who had shown her love and devotion by coming with another to anoint the Body of Jesus. Notice also, that she was used as a messenger to publish the good news.

There is also the beautiful statement that: "He appeared in another form unto two of them, as they walked, and went out into the country." Two people were given the same spiritual experience. Let us not be surprised if the Living Christ appears to us. It may help to recall the moment when He was most real to you.

I feel sure that each of you may have your own individual experience of the Living Christ on this Easter morning as you come with love and devotion in your hearts, and with tangible expressions of them in your hands. I am sure that the Living Christ will be at the Altar to welcome all who proceed to receive Him in the Easter Communion. Here is indeed "another form" in which He comes to us. Let us go down the road to meet our Risen Savior, and also let us pause at each appointed place before we see Him.

THE CROSS: Hear the triumphant cry: "I commend."

THE SEPULCHRE: "Laid Him in a sepulchre."

"They beheld where He was laid."

THE EMPTY SEPULCHRE: "He is risen. He is not here."

Now let us go down the road to meet Him, singing as we go that great triumphant hymn:—

Jesus Christ Is Risen Today, Alleluia!

' ' '

Almighty God, who through Thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech Thee that, as by Thy special grace preventing us Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect; through the same Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever, one God, world without end. Amen.

The First Sunday after Easter

THE RIGHT REVEREND ALLEN ERNEST WINTER
BISHOP OF ST. ARNAUD (*Australia*)

Peace be unto you.—St. John 20:19.

THIS GREETING OF the Risen Lord to the disciples was an ordinary greeting, just as commonplace among the Jews as “Good day” is with us. The disciples had doubtless heard these words used many times, but on His lips on His Resurrection day, they came charged with a new significance. The ordinary was transfigured, because He had used it. He said on more than one occasion: “Go in peace!” Another ordinary, everyday saying! And, because He said it, and in virtue of the “power and commandment” He has given “to His ministers” in the words that follow in the Gospel for this day, no Holy Week goes by without countless penitent souls receiving a foretaste of “His eternal joy” as they prepare to receive “the most comfortable Sacrament of the Body and Blood of Christ.” “Behold, I make all things new” is as true of these words as of many other things which He has touched to new power—bread and wine which He makes His Body and Blood, and water which becomes at His touch the vehicle of new life. Did we but realize this power of His to change the water of the commonplace into the wine of romance, did we, in a word, but let the radiance and joy of Easter shine over the whole year, then we would bring every object of our common life to Him that it might be touched and transformed by the power of His Resurrection-life.

“Peace be unto you.” If we rightly understand these words, we shall see how great is the gift He brings as the first-fruits of His victory over sin and death. Too often, we think negatively of peace—as a time when there are no wars, no disturbances, no distractions. But when our Blessed Lord says to the man or woman whom He has healed: “Go in peace!” it is literally in the Greek from which these words come: “Go *into* peace!”—that is, into what we might describe as “wholeness” or “integration.” That is in truth something positive. And here, on the first Easter Day, He brings to His own wholeness, integration.

One can without any great effort imagine the feelings of the disciples

on the first Good Friday, their hopes shattered, held fast in the grip of despair and uncertainty at this unlooked-for disaster, fearing, too, that at any moment they may share His fate. And so on the first Easter Day they are huddled together in the upper room, the doors locked, the windows barred, in fear and perplexity. But strange stories have been coming in from the women about angels and an empty tomb! There is the strange experience of John and Peter. Two men come in with their tale of the encounter on the Emmaus Road. Then, while they are wondering what it can all mean, suddenly He is with them, and they hear His words: "Peace be unto you!"

In St. Luke's account, we can see most clearly the first reaction of terror and dread, changing to a joy that can hardly trust itself to believe, and from thence to peace of mind and soul, as Jesus stands there in His risen power, "opening their understanding." "Peace I leave with you," He had said, "My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Only a few days before they had heard these words, but they had neither perceived their truth nor made the gift their own. Now they know both its truth and its energising power. Sometimes, indeed too often, we are like those disciples on the night of His Passion. We neither perceive the truth nor make the gift our own. We do not see that God revealed to us in Christ is, as Julian of Norwich tells us, "our very Peace, and that He is our sure Keeper when we are ourselves in unpeace, and He continually worketh to bring us into endless peace."

"Peace be unto you!" We are apt to let our ideas of peace be colored by the political conception of peace, as an interval between hostilities, or as the mere absence of fighting or disturbances in the world around us or in our own personal life. Our error is that we think of peace as an end rather than as a beginning. True peace is basic to true living. If we are truly to live, truly to fulfill the purpose of our existence, we must be at peace. Our life must be integrated; it must have wholeness. All our faculties and powers, our affections and our emotions, must have that unity which will only come as our lives are centred wholly upon God as revealed in Christ.

The world is desperately anxious for peace—but on its own terms, and for its own purposes. The horrors of war, the threats of the atomic age, the possibilities for evil in the world which man's control over the

elements opens up, of which the satellite has given a grim foreshadowing—yes, all these the world would sooner be without. But the world, or in other words the individuals and groups which compose it, can have peace as God means it only on His terms, but not peace as the world understands it to go on its way without Him. God's peace can be had in His own appointed way, by union with Jesus Christ, who is indeed the Way, the Truth, and the Life. Not by conferences, concessions, compromises and the like, will the way to peace be found, though these may play a part. But unless the people are being changed, it is the same kind of people failing at the same kind of task. We neglect at our peril the way of peace into which our Lord and Saviour Jesus Christ lived, died and rose again to direct us, if we will to have it so. For this gospel of Jesus Christ "is the very power of God working for the salvation of every one who believes it." The acceptance, then, in the heart of the love of God made known in Christ, with the life that follows from that glorious fact, is the gateway to that peace which passeth all understanding, that dynamic Easter gift of the Risen Lord.

*O heart of Jesus, be my peace,
 Thy wounded side my home,
 Thy broken feet my following,
 Thy pierced hands my guiding,
 Thy crown of thorns my exceeding rich reward,
 Thy cross my daily toil,
 Thy kiss of peace, the consummation of my bliss.*

Almighty Father, who hast given Thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may always serve Thee in pureness of living and truth; through the merits of the same Thy Son Jesus Christ our Lord. Amen.

The Second Sunday after Easter

THE RIGHT REVEREND WILLIAM LEOPOLD ESSEX, D.D.
BISHOP OF QUINCY (U.S.A.)

The Lord is my shepherd; He restoreth my soul.—Psalm 23:1 and 3.

ONE DAY THE bellows on a hearth gave a long sigh. "What is the matter, friend bellows, that you seem so sad?" said the hearth.

"I have toiled to no purpose," said the bellows. "The more I blow, the darker the fuel appears."

"Perhaps it takes something more than blowing," said the hearth. "Let some one build a fire, and then your blowing will make it burn brighter."

Such, in a parable, is the secret of Christianity. Life is the one thing we crave. Mere existence is not enough, but life abundant.

To have no aim, to make no progress in the growing of the soul, to have no assurance of the worth and the triumph of goodness, what would this be but vanity and the death of the spirit?

But we have a good Shepherd to lead us, to help us over the rough places, to provide food for the way, and to bring us safely into the fold again.

God in Christ has met every human need, clothing Himself with human life, so that no one can call it ordinary. We know now what life is, and how it should be prized. We know our supreme call; to find God and to be like Him; "imitators of God as dear children," says the Apostle.

It means to have love in our hearts, not hate; to be actually in love with God, so that He can live within us.

"Draw nigh to God and He will draw nigh to you." That means prayer, and worship, and a growing intimacy. What warmth and glow and rest and joy come then! Every right wish becomes fulfillment, and the answer is never short of the petition.

Yet, somehow, it becomes clear that we cannot draw nigh alone: "Ye shall not see my face, except your brother be with you." God means us to live together as members of one family.

We must surely die together; God wants us to live together, and

how the world is going to do it, apart from the great Head of the family of the redeemed, I do not know. We've standardized industry; and standardized even morals at a low level, talking about "thrills" when we ought to say "deceitful lusts"; we have made conventional our attitude toward other races, and we are in fear of anything that does not conform to moderation.

In certain areas of life, moderation is a curse. I don't wonder at the boredom in the world. We are too moderate in our enthusiasms. Imagine being a moderate Bible reader—a moderate worshipper—a moderate adventurer in prayer, in forgiveness, in courtesy.

I want to limit our subject, however, to our worshipping together. We cannot be Christians all by ourselves, any more than we can be unselfish in isolation. There can be no doubt about our Lord's intention. He founded His Church and means it to be a brotherhood to bind together in one all classes and races and tongues in common worship and in mutual helpfulness.

Nominal membership is the curse of any society. Living membership in the Church will do more than anything I know to bring God into our common life.

The laxity in Sunday worship is evident. Every minister of God knows the sting in the newspaper statement: "A Christian nation is one that has Churches to stay away from." Is this to be America's practice? I hope not.

For America without worship will mean America without God: And the result will be tragic.

The tone of modern life is given in a cartoon. Two golfers are under a tree, trying to escape a driving rain. And one says—"We might just as well have gone to Church." What a poor sense of values!

The day of rest is here to stay, because it meets human needs. But the Church insists on something more than rest and this is to consecrate, together, a portion of our time to God.

Man can only be man by developing and keeping alive his whole self. To toil six days (or rather five, under our "uplift program") and then merely to lay off on the seventh day, degrades our manhood. Precious things, high things are lost by disuse. There is a stimulus, a gain, in fellow-worship, that comes in no other way.

I need the support which comes to me from the hopes and victories

of my brother Christians, who are borne up by trust in God and their part in "the blessed company of all faithful people."

I am not forgetting the conditions of the present. I know the pressure of the daily task in a time that is far from settled and secure. Maybe it's well, for placidity often means stagnation.

Yet in our reaction from the gloomy Sunday of Puritanism, we have lost a fitting austerity toward the holy day. Certainly we want no mere respectable deference to God! Youth is keen enough to reject that.

I believe we have an opportunity, and it lies in this:

To declare a stern gospel message—a gospel of personal discipline, of suffering for the right, of challenging the will to dedication and adventure. Christ never made discipleship cheap and easy. Feverish, unthinking enthusiasm He rejected as worthless. "If your hand is on the plough, never look back, or you'll not be fit for the Kingdom." As long as there is no difference between the Christian and the worldly, "there's no market" for the Church.

And worship keeps our compass true.

A kind-hearted man on a journey met a poor man in great distress. The good man took out his purse and finding seven dollars, gave six to the poor man. But he was not a beggar at all—this poor man—but a robber.

So he knocked down his benefactor with a club and took his last dollar also!

Do we treat God like this?

"Remember that thou keep holy the Sabbath Day, for the Lord blessed it and hallowed it."

' ' '

Almighty God, who has given Thine only Son to be unto us both a sacrifice for sin, and also an example of godly life; Give us grace that we may always most thankfully receive that His inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of His most holy life; through the same Thy Son Jesus Christ our Lord. Amen.

The Third Sunday after Easter

THE RIGHT REVEREND KENNETH CHARLES HARMAN WARNER,
D.S.O., D.D.
BISHOP OF EDINBURGH (*Scotland*)

THE COLLECTS, EPISTLES and Gospels for the Sundays after Easter are naturally concerned with the new life made possible for man by the Resurrection of our Lord Jesus Christ. Each Sunday provides us with a theme for our meditation of which the ultimate basis is the fact that death has been overcome and the gateway into eternal life flung open. That life begins here and now. Here and now we may dwell in Him and He may dwell in us.

With this in mind let us first consider the Collect.

Almighty God, who shewest to them that be in error the light of Thy truth, to the intent that they may return into the way of righteousness.

1. "The way of righteousness." To many there is a kind of smugness about the word "righteous" which puts them off. It has a pious, moralistic feeling to such people, and they do not want to be like that. But the phrase "way of righteousness" means "the right way of living." There is a right and a wrong way of doing everything. Doing anything the wrong way inevitably leads to disappointment and frustration. It is easy to think of examples from every aspect of life, physical, psychological, political, social, mechanical. Things only work satisfactorily when they are used in the right way.

So the way of righteousness means the way of living which is according to God's plan, and therefore right.

2. Mankind in general and in a great variety of ways has failed to live in the right way, and is therefore "in error." Sin is the short simple word for this. Failure to walk in God's way and to keep His commandments is the root cause of the failure of men and nations to live in harmony with one another. There are two great commandments and they are inseparable. One cannot be truly kept without the other. "If a man say I love God, and hateth his brother, he is a liar." (I St. John 4:20).

3. The right way of living is not known naturally to fallen man. The light of God's truth is declared to them that be in error. Man's search for truth by means of the reason with which God has endowed him can take him a certain distance. All scientific discovery is a discovery of part of God's truth. But scientific research cannot discover unaided the secret of the right way to live. For the truth is unexpected, and often unacceptable. The light of God's truth is Jesus. The way of Jesus is the way of the Cross. As it was in the days of St. Paul, so it is still a way of foolishness to very many. It is contrary to much modern teaching about self-advancement, self-expression and self-interest. The true way is that of self-denial, self-control, self-oblation. The world could not guess that. Only through God's self-revelation in Jesus, who is the light of His truth, has "the way of righteousness" become known to mankind.

4. When the truth as it is in Jesus is seen, it becomes possible to "return into the way of righteousness." This is the meaning of repentance, which is always an act of returning. All three parts of repentance are contained in this Collect. (a) Contrition is the result of seeing the right way shewn to us by the light of God's truth, and leads to self-examination whereby we discover the ways in which we have departed from it, and so to being sorry for the sins we have committed. (b) Confession follows; that is, specifically to acknowledge our sin, "to eschew those things which are contrary to their profession." It is an act of renunciation of all we perceive to have been the wrong way of living. It is a personal act required of each of us. (c) Amendment is the resolution to do better in future and is here expressed in the words to "follow all such things as are agreeable to the same." This is the lasting result of repentance without which the first two parts of it are of little avail. Our return into the way of righteousness must be permanent and show itself in a new way of living in the fellowship of the Church.

5. This concluding thought from the Collect leads on to the theme of the Epistle in which St. Peter exhorts the members of the fellowship to right conduct. "Dearly beloved, I beseech you as strangers and pilgrims . . ." He is concerned for their behaviour which must be "seemly among the Gentiles." Christians are God's advertisements to the non-Christian world. The non-Christians may reject our way of living, but in time of need they will find that it works, and glorify God.

An example of this was afforded by the conduct of Christians in India and Pakistan at the time of the separation of those two countries. Amid the bitter communal strife, Christians went to the relief of Moslem and Hindoo alike and impressed both with their practical demonstration of Christian love.

St. Peter's advice begins with a reminder that Christians should never think of themselves as any other than travellers to another country—as strangers and pilgrims. "Here we have no continuing city but we seek one to come." (Heb. 13:14).

6. Next he indicates certain ways in which the way of the Cross—that is the way of love—must be worked out by his readers in their particular circumstances. The laws under which they live must be obeyed, the Roman Emperor and his representatives must be honoured, and ignorant slanders to the effect that Christian liberty leads to lawlessness rebutted not by words but by behaviour. While the emperor and indeed all men are to be treated with respect the key note of their lives must be love of the Christian brethren and above all humble and reverent love of God. Such is the way of righteousness. We too, in our own circumstances, have to work out the way of love. We must pray continually for the guidance of the Holy Spirit in so doing. Often we shall make mistakes, but these matter little, if we are trying to walk in His way "until we come to the everlasting kingdom." (Confirmation Prayer.)

7. The Gospel points us to that goal. For the end of our pilgrimage, of the way of righteousness, is the vision of God. Our Lord had declared, "He that hath seen Me, hath seen the Father." (St. John 14:9). Now He assures His disciples that although there will soon come to them a time of sorrow when His bodily presence will be withdrawn and the hostile world will rejoice because it will appear that He has been overthrown, yet that time will pass and they shall have the unconquerable joy of seeing Him in a deeper and more satisfying sense for all eternity. "I will see you again and your heart shall rejoice and your joy no man taketh from you."

And so we end on the Easter note with which our meditation began. He who was dead is alive, and we, baptized into His death, are here and now partakers of His Resurrection. "I live; yet not I; but Christ

liveth in me." (Gal. 2:20). With the eye of faith, we see Him at all times, in all circumstances, and in all places our constant companion and guide. He meets us in the Blessed Sacrament of His Body and Blood; He is with us where two or three are gathered together in His Name; He is faithful to His Ascension Day promise: "Lo, I am with you alway, even unto the end of the world." (St. Matthew 28:20). Yet even so, St. Paul reminds us that "now we see through a glass darkly; but then face to face." (I Cor. 13:12). Our pilgrimage is with Jesus. Our way of living is His, our present joy is permanent despite every trouble and difficulty. Yet there lies ahead the place made ready for us, of which it is written: "Eye hath not seen, nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love Him." (I Cor. 2:9).

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Almighty God, who showest to them that are in error the light of Thy truth, to the intent that they may return into the way of righteousness; Grant unto all those who are admitted into the fellowship of Christ's Religion, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. Amen.

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The Fourth Sunday after Easter

THE RIGHT REVEREND ROBERT WILLIAM STANNARD
BISHOP SUFFRAGAN OF WOOLWICH (*England*)

If I go not away the Comforter will not come to you.—St. John 16:7.

THE CHURCH'S TEACHING deals fully with God the Father; His Creation, His control of history and His care for individual souls, His justice and mercy, His severity and love.

The Church's Calendar commemorates events in the life of our Lord—Christmas, Epiphany, Lent, Good Friday, Easter. But only one Sunday in the year—Whitsunday—is given over to the teaching of the Holy Spirit. Begin today to look forward to Whitsun as our Lord pre-

pared His disciples in advance for His own departure, and for the coming of the Holy Spirit.

"If I go not away." If His bodily presence continued with them too long they would depend on it too much. The good teacher instructs by word, then demonstrates by action, and then says, "Now see how you can do without me." "It is expedient for you that I go away."

But we are not left to our own resources. "I will send you another Comforter." Elsewhere He says, "Lo, I am with you always." The Holy Spirit is the Spirit of Christ who stays with us now that the bodily presence of Jesus is no longer here. Or if we take St. Paul's words—"The Church, which is His body"—then it is the living Spirit of God in His Church which keeps the Body alive, the Spirit of God in the Body of Christ.

"Another Comforter." Comforter does not mean one who makes things easy and comfortable. The word Comfort means to make strong, to fortify. Jesus Himself gives strength to His followers. The Holy Spirit is another Comforter who continues His work of fortifying men and women, and strengthening them for the battle of life.

"He will bring to your remembrance all that I have said unto you." Disciples and evangelists must have worried that they would forget the precious words of the Master. And we may well worry lest we forget the deep experience of prayer answered in Church worship, or at our bedside. If only we could remember the power of prayer at the moment of temptation. If only we could remember the morning's good intentions when we are tired in the evening. Jesus speaks to us again, and again, and we keep forgetting. But God's Holy Spirit will "Bring to your remembrance all that I said unto you."

"He will guide you into all truth."

1. Are there things in the Bible you do not understand? The Holy Spirit guides both His Church and each individual into understanding His Word. He guided the writers in their writing of Scripture. He guides the reader in understanding its message. "Inspiration" is needed in reading the Bible today just as it was needed in writing it long ago.

2. Are there things you do not understand in life, for which you can find no guidance in the Bible? Moral problems? Questions of duty? Or the peculiar problems and difficulties of our present age which were

unknown to the writers of the Bible? The Holy Spirit will guide us to the answer—through His Church, and through our prayers for illumination.

3. Are there things you do not understand about God? God is greater than we can fully understand in this life. But the Spirit of God will lead us to understand all that is possible for human beings in this world. He will lead us to a personal intimacy with God, even though God still remains a mystery past our comprehension.

4. Are you worried by the growth of modern discoveries which cause man to forget God? It is the same Holy Spirit who is leading the scientist when he is discovering new truths. He is in fact discovering more and more of God's secrets which God reveals to succeeding ages as we are ready for them. It is the Holy Spirit who inspires the discoveries, and also gives the moral guidance for their use. Thus the Holy Spirit leads us into all Truth.

The Holy Spirit of God is not only concerned with Christians. God's Spirit confronts the spirit of the world. Jesus says: "When He is come He will convict the world in respect of sin, and of righteousness and of judgment." "He will convict the world" means He will prove the world wrong. He will show that the current idea of sin is all wrong, that ordinary standards of righteousness or justice are quite inadequate and that God's judgment is not arbitrary, but the natural verdict that follows our own refusal of the light. Our standards of right and wrong are often all right as far as they go, but they are our standards, not God's. We may pray to God for help in keeping up to them, but still they are only human standards. Once we are confronted by the Holy Spirit He offers us the standards of God, and the power to keep them. It must be either ours or God's. The Holy Spirit gives us God's, and convicts mere human ideals, approached by mere human effort, as being useless.

"He shall glorify Me." He teaches and guides us not simply for our own sakes, but for the Glory of God. All good work is done not merely for human benefit but for the divine glory. All good work honours God who creates us and gives us the work to do. The Holy Spirit takes away selfish motives, and sets the only standard by which to measure our work. Does it do honour to God or not? If a man has the Holy Spirit in him all he does will glorify God.

But it must be *Holy Spirit*. The human spirit unaided is powerless. "Without Me ye can do nothing." Your hero has a fine spirit, you admire him, and want to be like him; then one day he fails you, and you cannot understand it. The human spirit will fail and break, unless it is transformed by the Holy Spirit of God.

The Holy Spirit works through the Church, welding it into a unity, like fire—the form in which He was first seen to come at Pentecost. The Holy Spirit works through individuals, breathing the breath of life into them—like the "rushing wind" at Pentecost. And Christ promised that this other "Divine Strengtheners" would come to us.

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O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto Thy people, that they may love the thing which Thou commandest, and desire that which Thou dost promise; that so, among the sundry and manifold changes of the world our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. Amen.



The Fifth Sunday after Easter

THE RIGHT REVEREND ARTHUR BARKSDALE KINSOLVING II, D.D.
BISHOP OF ARIZONA (U.S.A.)

Verily, verily I say unto you, whatsoever ye shall ask the Father in My name, He will give it to you.—St. John 16:23.

IN THE CLOSING days of the Easter season we find these words opening the "GOOD NEWS" for the fifth Sunday after Easter. They come from the poetic mysticism of the Fourth Gospel. They seem to be part of the remembrances of those forty days between the Resurrection of our Lord and the Ascension. There is a great field for spiritual imagination in thinking of all that the Master must have told His followers during this time. So much must have been reflected in the records of primitive Christianity.

This sentence may well have sprung from the memories of those

post-Easter conversations. They are overwhelming in their comprehensiveness, if carelessly read. And carelessness can make them produce in the soul of the reader the most limited credulity, or complete skepticism. "Whatsoever ye shall ask!"—How glorious! All I have to do is join the Church, be a Christian, give up my most vivid sins and ask for the moon! And Jesus promised!

Or else I find in this another example of religious hysteria. It is an absurdity. I am a realist. And I am compelled by experience to reject this sentimentalism. Therefore, I throw it out! Beautiful but silly!

But the important error here is a most usual carelessness, not limited to the sophomores who are so often haunted by this phrase. Most people emphasize the word "Whatsoever" in this text. The whole emphasis of this discourse is to change the emphasis to the phrase: "*In His name*"—Ah! There's the great and overwhelming difference. "Whatsoever ye shall ask *In My name*." When that is in, the name of Jesus is as vast as the distance between human selfishness and Divine Love.

I.

It is valuable to realize that so often much development in the realm of supplication is stultified by sentimental belief in the indulgence of God. Humanity has an almost incurable hope for "something for nothing." History is peopled by those who have rejected leaders who would show them the way to win an abundant life *by working*. They will rather choose the charlatan—the conjurer—the fakir—if he will only promise them everything for the asking.

But of one thing we can be sure. It is almost blasphemous to "ask of the Father" as this phrase suggests with the idea that no effort, no sacrifice, no action is necessary on our part. This is the sin of tempting God. Our Lord was tempted to ask God to do this sort of thing by flinging Himself from a pinnacle of the temple. "Thou shalt not tempt the Lord thy God" was his answer. He was constantly haunted through His life by this same temptation. So many asked Him: Give us a sign! Give us a sign! Produce a miracle! and the crowd will follow you! There were two answers to this: "O faithless generation!" and "See that thou tell no man," so often when He healed people.

No Christian has a right to expect effortless acquisition of any blessing the imagination can request, and dare to make such a request

in the name of Him who carried His cross and asks us to carry ours! He is credited with a kindred utterance, when He said: "Ask, and ye shall receive; knock and it shall be opened unto you; seek and ye shall find."

We will always have those who justify ill-concealed begging because of this phrase. And they will do it in the name of Christ! Ask, in the name of Christ, for the wages that you will earn by honest work—and remember all honest work is hard work. He said the laborer was worthy of his hire.

Knock, in the name of Christ, on the doors of knowledge, and often you will knock until the knuckles of your research are raw, but the doors of deeper knowledge have swung wide for the intrepid investigator.

Seek, seek, seek, and in the name of Christ never give up your adventure of finding things. In my country we have much mining. The amazing people are those prospectors who never give up seeking. And many of them find ore. Have you read about uranium? That was effort.

Can we hope and pray that those adventurers for peace in all the ramifications of international diplomacy and industry may find an antidote for atomic nihilism? Seek this, in your prayers in the name of the Prince of Peace. We believe, in His name, the key may be found.

II.

This consideration implies valuation of what we ought to mean by asking in His name. Christians have always concluded their prayers, if they did not begin and intersperse them with the name of our Lord. And there we find that paradox where over-familiarity is almost worse than familiarity. In the liturgical services where a Prayer Book is used, all prayers end "through" or "in the name of Jesus Christ our Lord." What we should realize is that often His name here becomes an *after-thought*. This was *not* in the minds of those who wrote these historic and beautiful supplications. Before we ever ask for anything we could do well to filter or screen our requests to a Heavenly Father—through the glib repetitious use of His name?—No—never!—But rather by the earnest consideration of the Life, teaching, example, death and Resurrection of Him who is called by that name.

He gave us a prayer which can be used by Jew or Gentile and, indeed, by any of the millions who believe in one God. "Thy Kingdom come, Thy will be done"! is the conception of the supreme obligation of those

who use His name. Can we really ask for so many selfish or superficial things when we measure our lives, our needs, our self-centeredness against what that Life represents?

III.

No great warning is needed in this age against the effort to use our Lord's name as magic. Rather we have the ever-present flippancy of the use of sacred names with a frequency that often punctuates every sentence. This is another form of carelessness and in many cases is accompanied by ignorance. If it is not ignorance, it is a limited vocabulary.

It is fantastic that the name of Christ and God should be so glibly used by so many who have no active relationship or interest or knowledge of religion. It is their desire for emphasis that brings a habit. It is unconscious but actual that so often these sacred names are accompanied by obscenity.

In the first World War an educated young man was drafted into a wagon train of proverbial army mules. He joined the Holy Name Society organized by a sincere chaplain. His commanding officer asked how he was getting on. He replied: "All right, Captain—except for one thing. I joined the Chaplain's 'Anti-cussin' Society. But Captain, these mules only move to the threat of Divine condemnation, or the impeachment of their ancestry."

The only language the animals understood!

IV.

This is part of the experience that teaches us how carefully those who claim His leadership must use His name. We must know Him if we would dare to submit our supplications through Him. Do we watch Him in the gospel story and see that, always, He put the will of God first? Therefore, whatever we ask in Christ's name must be sublimated to the will of God. And if we ask something that is against the will of God then there must be a place in our loyalty and love of Our Heavenly Father for the answer that says, "No!"

Perhaps the best password for the threshold of prayer is the word "Nevertheless." It echoes from an olive grove with the rustle of the leaves. It was a whisper out of our Lord's divine and human agony

in Gethsemane when He prayed that the Cup of Crucifixion be taken from Him. "Nevertheless" God's will came first. If the answer to this supremely great prayer was "No"—Nevertheless, Christ was given the power to surrender His will to that of His Heavenly Father.

Ask "In His name," knowing Him, His prayers. And from Him, knowing that the greatest answer to prayer is the power—not to get something—but to give your will to God.

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O Lord, from whom all good things do come; Grant to us Thy humble servants, that by Thy holy inspiration we may think those things that are good, and by Thy merciful guiding may perform the same; through our Lord Jesus Christ. Amen.



Ascension Day

THE RIGHT REVEREND SHERARD FALKNER ALLISON, D.D.
BISHOP OF CHELMSFORD (*England*)

It is to your advantage that I go away . . . —St. John 16:7.
(Revised Standard Version)

WHAT A VERY surprising thing for our Lord to say! How difficult it must have been for the disciples to believe that it could in any way be to their advantage, that the One who had come to mean so much to them should withdraw His presence from them!

These words, and the words of our Lord which follow, bring us to the heart of the true meaning of the Ascension. Many of our Christian hymns and many of the pictures which we associate with the Ascension cannot fail to leave a false impression. They suggest that the Ascension meant the final withdrawal of our Lord from this earth to a distant realm. "Lord, tho' parted from our sight, far above the starry height . . ." Such words as these veil the real truth—namely, that the Ascension meant the withdrawal not to a different place but to a different mode of life. During our Lord's incarnate life upon this earth, He could only be present at a particular moment of time in one particular

place. The Ascension meant that He was no longer subject to the limitations of time and space. His physical presence was withdrawn in order that He could be spiritually present with all His friends at all times and in all places.

It was to prepare His disciples for His Ascension and a proper understanding of its true meaning, that He devoted the forty days after His Resurrection to training them to realise that He was always with them, even if they could not always see Him, hear Him or touch Him. According to our New Testament evidence, on at least nine or ten different occasions during those forty days He appeared unexpectedly to various people, and on one occasion there were more than five hundred present. Moreover His disappearances were as unexpected as His appearances. The purpose of these appearances and disappearances at unexpected times and in unexpected places was to educate His disciples to realise that He was really with them at all times and in all places.

It is in the light of this educational aim of our Lord during those forty days that we can understand the purpose of His words to Mary—"Do not hold Me . . ." and His words to Thomas on another occasion—"Put your finger here and see My hands, and put out your hand, and place it in My side." Jesus had already got through to Mary by one of her senses—her hearing. She had recognised Him by His voice. His ultimate purpose was to train her to realise His presence without the use of hearing, touch or sight. And so He says to her—"Enough. You know who I am. You have recognised Me through your hearing. Touch Me not. Do not hold Me. I do not want you to be dependent on hearing, touch and sight. I want you to realise that I am always with you although you cannot hear My voice or touch Me or see Me." For the same educational purpose He took an entirely opposite line with Thomas. He wanted to shew Thomas that He had been present not only on the occasion when the other disciples had seen Him in the Upper Room, but also on the occasion when Thomas had said to his friends, "Unless I see in His hands the print of the nails, and place my fingers in the mark of the nails, and place my hand in His side, I will not believe." No one had seen Him then. But He had been present just as really as before, and to prove it He actually quoted the words uttered by Thomas. He says to Thomas—"Put your finger here and see My hands; and put out your hand, and place it in My side; do not be faithless, but believing."

So it was that by one method or another our Lord trained His disciples during these forty days for the Ascension. The Ascension may be regarded—in one of its important aspects—as God's sign to the disciples that they must no longer expect to see their Lord in visible form; never again would they be able to hear His voice or touch His body. "A cloud took Him out of their sight." "He parted from them." Did the disciples, as we should have expected, go back to their homes with sorrow in their hearts? No! His education of them during those forty days had been crowned with success. St. Luke tells us "they returned to Jerusalem with great joy!" Their joy was due to the assurance, which had gradually become theirs during the forty days, that the living risen Christ was always with them, unseen but very near. He had withdrawn His physical presence in order that, free from the limitations of time and place, He might be spiritually present with them at all times and in all places. They had come to realise at last the truth of those startling words, "It is to your advantage that I go away . . ." And all down the centuries those who have put their trust in our Lord's promise, "Lo, I am with you always," have discovered the truth of His words to Thomas: "Blessed are those who have not seen and yet believe."

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Grant, we beseech Thee, Almighty God, that like as we do believe Thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with Him continually dwell, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

The Sunday after Ascension Day

THE RIGHT REVEREND IVOR ARTHUR NORRIS, D.D.

BISHOP OF BRANDON (*Canada*)

And ye also shall bear witness.—St. John 15:27.

ON THIS SUNDAY midway between the Ascension and Whitsunday, we naturally think of the disciples returning to the city of Jerusalem. It is quite probable that the return to everyday life of the city was quite an anti-climax and it probably brought with it the usual reaction that follows moments of high spiritual and emotional content. All that had happened would be so fresh in their minds. But what of the future—what was to happen to them?

Many will know the feelings of uncertainty with which we await some unexpected event—a new job, can we manage it?—a move to a new city, will we be happy?—a special interview with a high authority—a visit to the doctor: how often does the anticipation bring with it fears—fears that may have no foundation in fact.

What the disciples had to face was a new kind of life, to leave familiar things and places and launch out into the deep. They were to be witnesses of the Master and His messengers to the world. They had already had some experience of what it meant to be followers of Jesus and the experience had not been too easy; probably the thought of the Trial and the Crucifixion was still very real in their minds. But with this uneasy anticipation they also had a new revelation of Jesus as Lord and God which had come to them with such certainty after the Resurrection and they would also remember their Master's words—"but ye shall be baptized with the Holy Ghost not many days hence." So they went to the city and for several days met constantly together until the Day of Pentecost dawned and the new life opened for them.

Looking at it now in the light of history, we can see how they did receive power—power to witness truly—power to build upon the foundation of Christ and His Church—power to become apostles, saints and also martyrs. The path of the Spirit led them into strange places and life brought many a trial and tribulation, even as it had to the Master

before them and as the years passed and many faced a martyr's death, so they bore their witness bravely even unto the end.

Yes, this Sunday after the Ascension brings to us many lessons and examples and much encouragement as we think of those first followers of Christ. To me it is such a help to picture them as very ordinary people. We do not see them first of all as great leaders or men of superb courage but rather like most of us, a little timid at times, not always too sure of ourselves or of what we should do; yet it was out of such ordinary people that God made saints and disciples.

Again, as we think of ourselves as witnesses in our generation, even as they were witnesses in theirs, we can understand their hesitations and fears. And many of the problems that met those first disciples we have to meet in our day and age. There are economic problems. One such problem can be seen in the story in Acts about the uproar over Diana of the Ephesians; the silversmiths and all the others who made money out of the visitors to the shrine were not going to have religion interfere with good business; but don't we all have difficulty today in fitting our religion into modern business life and our economic system?

Then politics are a problem; the disciples had to face such things as slavery, the worship of Cæsar and the government backing of many pagan gods. We have to live as Christians surrounded by party politics, government regulations; how often we are told that the Church must keep out of politics and not interfere.

Social customs too must have been a great problem to the first Christians—mixed marriages, Christian and pagan; eating food offered to idols, the danger of being ostracized because they were different; yet all those things are with us today.

Yet, in spite of problems, difficulties and open opposition, the disciples moved forward to their appointed task with understanding and charity.

Perhaps it is this power to know how to live at peace with God and at peace in the world that is one of the great gifts of the Comforter. We see clearly that through the Holy Spirit the disciples did so much that had seemed impossible before, yet what makes them stand out in their times was the quality of love—love for God and love for man. They had an understanding heart. It is indeed the way of the Master Himself; He knew what was in man and still He loved each one. There

were times when He stood firmly against evil men and yet even then His love for them was unchanged. So we see our Lord's promise fulfilled in His followers that He would be with them always and through the Spirit they grew in love and understanding of God and man.

Here then is a great lesson in modern living. If we accept the Master's commission to be disciples and to seek to live as children of the Kingdom, then upon us will be poured the gift of the Holy Spirit. In baptism, confirmation, Holy Communion, worship and prayer, there is a constant renewing of the new life which has been won for us at such a cost and which is so freely given to those who believe. It is a hard lesson to learn that we are insufficient in ourselves, that the Christian needs the daily renewal of spiritual strength but as we develop a life of self-discipline and draw closer to God, so we develop the understanding heart and we face the world, not with pride and selfishness but with the love of Christ in our hearts. His power will lead us and His will will guide us; yes, we know that we bear in ourselves the marks of the Lord Jesus and that He will be with us always, even unto the end of the world.

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O God, the King of Glory, who hast exalted Thine only Son Jesus Christ with great triumph unto Thy kingdom in heaven; We beseech Thee, leave us not comfortless; but send to us Thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with Thee and the same Holy Ghost, one God, world without end. Amen.

Pentecost, Commonly Called Whitsunday

THE RIGHT REVEREND WALTER HENRY GRAY, D.D., S.T.D.
BISHOP OF CONNECTICUT (U.S.A.)

THE DAY OF PENTECOST in Israel was observed originally as a harvest festival. Later it was transformed into a day of remembrance of the giving of the Ten Commandments on Mt. Sinai.

On this holy day following the Resurrection of Jesus, as the disciples were gathered together, God chose this time to send to them His Holy Spirit, making clear that religion was not a law but a life.

Because the disciples were so empowered to do Christ's work in the new era of the New Testament, Pentecost became known to Christians as "the birthday of the Church." It was observed as a day of rejoicing and feasting. Neither fasting nor kneeling in prayer was permitted since both were associated with penitence. Instead the disciples stood for prayer and praise to symbolize their faith in the Resurrection.

Because the Day of Pentecost was a special time for baptism and the candidates were robed in white, it became "White-Sunday" or "Whitsunday."

This is the historical background of this Sunday in the Church's Calendar; but the thing we need most to remember is that on the first Whitsunday there was the fulfilment of our Lord's promise to His disciples made immediately before His Ascension: "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses to Me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8)

He promised us power, and the purpose of that power is that we shall be witnesses unto Him.

Too much of life for many of us is marked by great weakness resulting from the lack of a definite goal or sense of Divine purpose in life. We seek that elusive thing we call "security," whereas the one thing most sure is that there is no such thing as security in our material world. Life is always a battle, and no battle is ever won by those who are disinterested in winning. Jesus promised us the power of God so that we might triumph over all that would lessen the dignity of our souls and

St. Philip, Apostle



tear us down from our rightful places in God's creation as sons of the Most High.

God has not sought to make life easy for us. There are times when we all find "the going" to be very hard. Everyone knows failure and trouble and grief; but what life does to us depends upon what life finds in us. If in us there are only such things as selfishness, fear, pride, greed, and prejudice, then life will never be completely worth while because there is nothing in us which is worthy of life as God intended it to be, nothing which can stand the testing of life's battles.

Whitsunday tells us that if we want life to be joyously and vitally worth while, we must link our lives to the strength of God and pray that He will make our noblest aspirations and greatest dreams come true in our own lives and in the life of the world. God is forever striving to make the best things win.

But what are the best things?

For the Communist, the symbols are the hammer and the sickle, tokens of the belief that the chief aim of life is to get as much as possible of the things that tools can produce. It is ironical that many of us who are most opposed to Communism seem also to strive most for the same goal—to get as much as possible of the streamlined gadgets our materialistic civilization can produce.

But for the Christian the symbol is the Cross—the token of our faith that the chief aim of life is not *getting* but *giving*—that the true basis of all human living will be found in the Sermon on the Mount which teaches us that the strongest power in the world is God's Spirit in our souls, calling upon us to be witnesses of His love for all mankind.

Someone may say, "That is an interesting generality about an impossible ideal." But what other ideas have proved themselves to be more practical?

Have fear and force ever brought about lasting peace?

Has hatred ever created friendliness?

Has selfishness ever secured cooperation?

The Christian religion is the most practical thing in the world because it really works. Whatsoever is born of God, that is what wins permanently.

That is why we must unite in the Church. It is the only institution which definitely seeks to serve as a channel of the grace of the Holy

Spirit of God as promised by Jesus Christ. Despite all its weakness and tragic failures resulting from our human weakness and failure, the Church has as its permanent aim the fulfilment of the purposes of God, our Creator.

Therefore, if we want to live in a Christian world, if we want to know in our own lives the power of the Spirit who cannot be defeated permanently or ever die, then we must unite as children of the one Father in the Divine Society of the Church, confident that whatsoever is born of God in our souls will make life conquering and triumphant.

In baptism and confirmation and in the Holy Communion God gives us the power of His own life so that we may be witnesses unto Him in our day and generation.

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O God, who as at this time didst teach the hearts of Thy faithful people, by sending to them the light of Thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with Thee, in the unity of the same Spirit, one God, world without end. Amen.



Monday in Whitsun Week

THE MOST REVEREND REGINALD C. HALSE, D.D.

ARCHBISHOP OF BRISBANE AND METROPOLITAN OF QUEENSLAND (*Australia*)

“**B**Y THEIR FRUITS ye shall know them.” St. Paul, in his Epistle to the Galatians, makes it quite clear that important as a true faith is, it can only be tested by the fruit of good living.

He contrasts sharply what he calls the works of the flesh which include all the usual types of sensuality and sin, with the fruit of the Spirit, which can only grow in human lives under the influence, grace and power of the Holy Spirit. He sums up “the fruit of the Spirit” in nine words: Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

It is the combination of these qualities that form the Christlike character—and are the fruits by which alone a Christian saint can be judged.

The word "love" here has no sentimental or selfish meaning; it is the sort of "love" that God has for all His creatures, and is exercised by a Christian, when he too wills the welfare of all mankind, without any desire to receive thanks for favours bestowed, or to exercise any power or control over the objects of his love.

"Joy" here is due to the attainment of some measure of success, when God's will has been accomplished, and a victory gained. Of our Lord Jesus Christ, it is said that for the joy that was set before Him, He endured the Cross, despising the shame.

"Peace" comes to the soul when prayer, supplication and thanksgiving take the place of worry and anxious thought—when suffering, pain and grief are joined on to the sufferings of Christ, and His words uttered in the Garden of Gethsemane find an echo in our hearts, "Not my will but Thine be done."

"Long-suffering," "gentleness" and "goodness" seem to sum up in simple terms the character of Christ as shown forth in the gospel story. His powers of endurance, His tender compassion, are only equalled by His righteous indignation and anger, when He faced injustice, hypocrisy and smug self-satisfaction. Courage, and endurance, summed up in the twin-star word "fortitude," were always, at all times, the mark of His character and outlook on life—they are also the fruit of the Holy Spirit, manifested forth in human lives.

"Faith," "meekness," "temperance" sum up other relationships in life which are opposed to the normal characteristics of the natural man.

"Faith" here means faithfulness, trustworthiness, reliability. You can be trusted to fulfill your obligations—your word is as good as your bond, though its performance may well be to your personal hindrance or disadvantage.

"Meekness" always remembers that others have equal rights and privileges as ourselves. Our Lord, we read, was "meek and lowly of heart"—the opposite of offensive pushfulness, which is often accompanied with pride and vain boasting. On the other hand, it does not imply the belittling of personal talents, which are capable of being used for God's glory, and the good of the community in which we live.

"Temperance" (or self-control) means that God has given us gifts of mind, body and soul, which should be used in accordance with His will.

In the words of the Catechism, He has given us "a body to work with, a mind to think with, and a soul to love with." All these gifts must be used and developed in due proportion, and the one-track mind, which, as the poet puts it, "like sheep and goats nourishes a blind life within the brain," must be opened up to take into fullness of life all that beauty, truth and goodness have to offer.

When the Holy Spirit of God is allowed free access into the soul of man, then shall grow and increase the fruit of the Spirit.

Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

No wonder St. Paul concludes with the words: "Against such there is no law."

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Send, we beseech Thee, Almighty God, Thy Holy Spirit into our hearts, that He may direct and rule us according to Thy will, comfort us in all our afflictions, defend us from all error, and lead us into all truth; through Jesus Christ our Lord, who with Thee and the same Holy Spirit liveth and reigneth, one God, world without end. Amen.

Tuesday in Whitsun Week

THE RIGHT REVEREND CHARLES FRANCIS HALL, D.D.
BISHOP OF NEW HAMPSHIRE (U.S.A.)

*Then laid they their hands on them, and they
received the Holy Ghost.—Acts 8:17.*

MANY PEOPLE ARE frankly disappointed in Confirmation. Although they may not admit it openly, they harbor a grudge against the Church and the clergyman who prepared them. They insist they were confirmed in good faith, and at some sacrifice too, and yet nothing happened. Today they are precisely the same creatures they were at the time of their Confirmation. Their verdict therefore is simply—"little change for the better or the worse." Confirmation was a brief inspiring interlude with no consequences worth mentioning.

Napoleon could say that much! During his exile in the last years of his life he recalled that Confirmation was the most glorious moment in his life. Hitler and Mussolini were confirmed, and humanity's verdict of their experience was certainly "little change for the better." If we go on at this rate we will build up quite a case against Confirmation. But that is not our intention. We are simply isolating a few examples to show that Confirmation alone is not enough.

Those who expect a sudden, automatic transformation of character at the precise moment of Confirmation are bound to be disappointed. It has not happened that way from the first recorded Confirmation in Samaria to the most recent one in America. One who approaches Confirmation with only this thought in mind—that the laying on of hands requires nothing of him and will change his life forever—is bound to be disappointed; will even believe that someone has sold him a bill of goods, and ultimately he will neglect the Church and become a legionnaire in that unhappy army of casual Christians.

With all of this in mind I want to suggest three thoughts about Confirmation.

I

First, it must be understood that Confirmation is not a terminal experience. One neither begins nor completes his Christian life in Con-

firmation. He became a Christian at baptism, and Confirmation is the mark of maturity in his Church life. Instead of saying, "I have been confirmed. At last I have arrived,"—one goes on to say, "Now I shall continue more faithfully in Christian life than ever before."

Schubert marked one of his symphonies for the guidance of orchestra conductors. At one place in the margin of the original score he wrote these words with his pen: "As strong as possible." And a few lines further he made this notation: "Still stronger." That is precisely the relationship between Baptism and Confirmation. When one is baptized he is made as strong as possible in faith; then at Confirmation he goes on "still stronger."

II

Here is a second thought about Confirmation. If one is to give evidence of his confirmed life he must realize that Confirmation is a continuing experience. It is not simply a moment set apart for the laying on of hands. That is only the initial, visible impulse. Confirmation itself begins as strong as possible and continues within one still stronger. The confirmed person moves on through life giving evidence of the faith he professes. He is never so busy that he neglects his Church. Rather he discovers more and more that the Church is the very center of his life; that all his busy-ness gathers meaning only when it is related to the life he is living in the Church.

Near Moncton, New Brunswick, there is the famous Bore in the Pedacodiac River. Twice each day the cross currents build up a tidal wall of water at the mouth of the river, until at last it can go no higher and the wall of water breaks with a roar and moves majestically up the Pedacodiac. There are countless people who believe Confirmation should be like the Moncton Bore—a full halt in life, a steadily rising experience, until one is above every rip-tide that may lash out at him. Then at last he moves on majestically ahead.

But even the Moncton Bore returns to the ebb and flow of river life. It does not hold itself aloof. It gives new power to the Pedacodiac! So must we give new strength to this life we share together in Christ.

III

A third thought about Confirmation is this: it actually changes a person. Once confirmed he is no longer the same person he was before

Confirmation. That may sound drastic but it is true. Not all confirmed people respond to this spiritual influence in the same way. Some may say with Paul, "No longer I . . . but Christ in me." And they are literally displaced persons. Others feel a new sense of loyalty to Christ and the Church which attends this maturing experience.

Finally there are those who stand in their own way; who by their casual intentions cast an eclipse upon the promise of God. But even they will never be the same again. I think that should be said to them. By the grace of our Lord they are changed persons too.

In Tolstoi's immortal *Anna Karenina* Levin finds himself at a loss to explain a soul-stirring Christian experience he has had. He knows something has happened to him. As he meditates upon his new-found faith, he says, "This feeling has not changed me, has not made me happy and enlightened all of a sudden, as I had dreamed . . . I shall go on in the same way losing my temper, falling into angry discussions . . . I shall still be as unable to understand with my reason why I pray, and I shall still go on praying. But my life now, my whole life, apart from anything that can happen to me, every minute of it is no more meaningless as it was before, but it has the positive meaning of goodness, which I have the power to put into it."

That is the Christian confession of a changed person. In Confirmation one is turned to a life which has the positive meaning of goodness that God has put into it.

A law in physics states that a body remains at rest or continues in one direction unless acted upon by an outside force. That law applies to Confirmation during the laying on of hands and the raising up of prayers. God does act in this sacred moment and if one is receptive he will know that the Holy Spirit has invaded his soul; that the Higher has come down to the lower because the lower cannot go higher alone. Then he will understand what is meant by this earliest experience in Confirmation—"and they received the Holy Ghost."

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Grant, we beseech Thee, merciful God, that Thy Church, being gathered together in unity by Thy Holy Spirit, may manifest Thy power among all peoples, to the glory of Thy Name; through Jesus Christ our Lord, who liveth and reigneth with Thee and the same Spirit, one God, world without end. Amen.

Trinity Sunday

THE RIGHT REVEREND DONALD H. V. HALLOCK, D.D.
BISHOP OF MILWAUKEE (U.S.A.)

IT DOES SEEM that we are inclined to remember with most thanksgiving those mighty acts of God in Christ we commemorate and relive in the first six months of each Christian Year. There is more "excitement" and greater variety in the first half year than there is in the second. All the great festivals and fasts fall in this period. Thus it is that the many moods of our spiritual lives are played upon and spend themselves in the events which follow in chronological succession that wondrous mystery of Word made flesh, who lives and dies and lives again.

Year by year we experience in our own lives this sequence of life and death and resurrection as Epiphany's more penetrating understanding of the manger scene leads straightway to the penitence of Lent, the confession of Good Friday, and the absolution of Easter. These are the moods of gaiety, of contemplation, of depression and of joy that form the kaleidoscope of man's spiritual life and experience here upon earth, repeated over and over as we run the gamut of Christian faith between Advent and Pentecost.

Wise old Mother Church does well to end the first half of her year, with its emphasis upon Christian faith, and to begin the second, with its emphasis upon Christian life, by setting apart one Sunday when we are bid to stand still and pause a moment while a door is opened in heaven and a great lesson is taught. There are no moods this day. There is rather the vision of the even, unchanged and uninterrupted majesty of the eternal and ever-blessed Trinity, "Lord God Almighty, which was, and is, and is to come." Along with the whole company of heaven we fall down upon our faces before such awful majesty. Thankful we are that He is "merciful and mighty," as Reginald Heber's familiar lines put it, for otherwise in that Presence we must surely be blasted and withered to nothingness. It is by His mercy only that we are suffered to lift up our voices and join with the angels and archangels in the Thrice-Holy, the hymn of heaven.

Is it not our lot, most of our lives, to be earth-bound creatures, crying

out for heaven now and then, perhaps, but by and large chained and bound to the affairs of earth, and all too often much too willingly? This may be our life as it now is, but it is not one with which we should be content. Trinity Sunday gives us a glimpse of what shall be when this daily round is no more, when by God's grace we may "belong" in that Presence and know even as now we are known.

The Collect for Trinity Sunday, one of the very best in any liturgy, reminds us that it is "by grace" that we are enabled "to acknowledge the glory of the eternal Trinity." No exercise of human reason could ever have revealed and made known this mystery of uncreate and infinite Being. It is only by grace, God's free and mighty gift, that we may know and confess the true faith of the Three in One, and One in Three.

Is this just theological and intellectual knowledge, too strenuous for most people to stretch their minds to? Or is it dry as dust and empty of any real significance for day to day living? With every breath we draw and every step we take, God is concerned. He is Creator, but He is also creating. He is our Redeemer, still redeeming. And He is our Sanctifier, the Giver of life both in and out of the appointed sacramental channels. He is more necessary to us than the air we breathe, than the warming sun, than the gentle rain, than the fruitful earth. He is their Creator and Sustainer as He is ours, and they exist but at His will.

We often say that "spiritual things are spiritually discerned" and we have our Lord's testimony to this truth. In the Gospel for Trinity Sunday He points this out to Nicodemus, the ruler of the Jews who came to see Him "by night," fearful of having his presence discovered by his co-religionists. Nicodemus represents the typical adherent of Judaism. They have "Moses and the prophets" and they are quite content, incapable of understanding how they must be born again. And so it is with all other earth-bound creatures, born only of the flesh and insensitive to the spirit and to the "engrafted word." God's revelation the spirit only may perceive.

It is so with this greatest of truths, upon which all else depends, that God is, that He is One in substance and Three in persons. It is foolishness to all who are content with their earth-bound state of flesh born of flesh. But it is wonderfully rich in hope and peace for those who have the capacity, the spiritual eyes to look up and behold as the door is opened

in heaven, even though they tremble and are frightened as the reflection of God's dazzling splendor overwhelms them.

Something of that vision there ought to be at every Eucharist and indirectly there always is; for, united to Christ in the memorial of His sacrifice, we are willy-nilly united to the Father through the Holy Spirit. But there is something special about Trinity Sunday, standing as it does between the two parts of the Christian Year. Our concern will be, primarily and usually, upon what God has done for us and how we must respond in our daily lives. Almost every week of the Christian Year will involve the natural and normal two-way interplay of God's revelation and our response.

But this one Sunday is different. It stands apart from all the rest that we, like St. John, may be in the spirit on this Lord's Day and fall down to worship the Lord God, the Almighty. This one Sunday we are not conscious of any particular facet of His relationship with us, and ours with Him. We are conscious only of His majesty and His glory, God forever and ever. And we fall down in worship.

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Almighty and everlasting God, who hast given unto us Thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech Thee that Thou wouldst keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. Amen.

The First Sunday after Trinity

THE RIGHT REVEREND MAURICE HENRY HARLAND, D.D.
BISHOP OF DURHAM (*England*)

Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.—I St. John 4:10.

ST. JOHN WAS called the "Apostle of love" because he was constantly thinking and speaking about God's love and exhorting: "Little children, love one another." The Spirit of the Master, who gave as "the first and great commandment 'Thou shalt love,'" was in St. John.

This commandment is to us all. It is an order we must obey but we find it one of the hardest things to do, and many have ceased to try.

During World War Two a young sailor in the Royal Navy was telling me of his experiences at sea. He spoke of the anger he and his comrades felt when they saw an enemy warship at top speed driving into a crowd of men struggling in the water from a ship it had just sunk. Not only did this ship sail into the men at top speed but also opened fire on them with machine guns. The sailor asked me how this could be reconciled with the command to love, and to "love your enemies."

I asked him if it were true that, when his own ship sank an enemy vessel in the frozen Norwegian seas, he and many others had dived into that icy water to try to save their drowning enemies. He admitted it was, and I tried to show him that he had answered his own question. He and his friends had shown the way of love, compassion and fellow feeling to the enemy they hated yet could not leave to drown.

"Herein is love." "Loving" is not the same thing as "liking." We are not commanded to "like" those who may be hateful, but we are ordered to love them, and that means to shew love to them. It may be the first time some will have ever seen it; they cannot know what it is till somebody displays it.

This is indeed a hard thing. Our reaction to anyone who does us a wrong or hurt is the desire, as we express it, to "get even with him."

If we yield to this it means we descend to the same low level as the one who did the wrong and then there are two wrongs and the evil is doubled.

The Christian command to love means "show the higher way," strive to get them "even with you" who are trying to show the Christian way of returning good for evil, and of overcoming evil with good.

This is what St. John is teaching in his Epistle—"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." It was certainly not because men loved God that Jesus came into the world to save them, for indeed they hated and crucified Him. He died praying: "Forgive them for they know not what they do." They hated because they did not know love till Jesus demonstrated it and proved it in the only way love can be demonstrated and proved—by self-sacrifice. We can only convince anyone that we love them by what we are prepared to do for them, as our Lord said: "Greater love hath no man than this: that a man lay down his life for his friends." Not God Himself could prove and manifest His love in any other way than that of complete self-sacrifice. "Even to the death on the Cross." "Herein is love." The wonder of it thrilled the very soul of St. John and also St. Paul. The wonder which runs through all his writings is how he could have been chosen to be an apostle, he who had been so bitter an enemy and persecutor of Christ.

St. Paul knew that it had not come to him because he was, as we say, "good enough." The very opposite was the case. Christ had revealed Himself to this man when he was raging along the road to Damascus in hatred and bitterness of soul intent on the destruction of all who believed and followed the Lord. At that very moment it had pleased God to reveal His Son in such glory and splendour that His bitterest enemy became His most devoted slave.

At last the truth was made clear to St. Paul as it was to St. John and all the saints. "Herein is love, not that we loved God, but that He loved us."

The ancient people of God knew that they were the chosen race, but they assumed that therefore they must be the greatest and the best of people and this engendered in them not love but pride which leads to envy, hatred and malice. They did not recognise the truth which one of their own prophets had told them. "The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people." The best of their race, whom Christ chose to be His apostle, saw love made plain in the life and

death of Jesus for those who loved Him not. "Herein is love." "We love Him, because He first loved us." It is hard to love, it is much easier to hate and dislike, but these are the things that destroy: it is love that edifies—builds up.

God has commanded us to love and to show love especially to the unlovely for it is they who need it most.

By obedience to this "first and great commandment" God is glorified and we are delivered from hate and fear, for only love can conquer hate and "perfect love casteth out fear."

"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." "And we have known and believed the love that God hath to us." "God is love, and he that dwelleth in love dwelleth in God, and God in him."

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O God, the strength of all them that put their trust in Thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without Thee, grant us the help of Thy grace, that in keeping of Thy commandments we may please Thee both in will and deed; through Jesus Christ our Lord. Amen.

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The Second Sunday after Trinity

THE RIGHT REVEREND GEORGE ARMITAGE CHASE, M.C., D.D.
BISHOP OF RIPON (*England*)

Whoso hath this world's goods, and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?—I St. John 3:17.

THE FIRST HALF of the Church's year in its ordered sequence reminds us of the mighty acts of God for our salvation. In the second half, during the long series of Sundays after Trinity, we are given time to think out our response in every day living to the love God has shewn to us.

By choosing passages from I St. John for the first two Sundays after Trinity, the Church gives us the pith of the answer in the twofold com-

mand, reiterated by St. John with tireless simplicity: "Love God and love one another." Both of these commands are to be found in the Old Testament, but there they are separated one from the other. Our Lord, and St. John following Him, knits them inextricably together. Our love for God, in answer to His great love for us, must find expression in love for our neighbour. Our love for our neighbour finds its impetus in our love for God.

Few things seem to have shocked Jesus more than that men should be content to receive without giving. It comes out, for instance, in His parables of the Unforgiving Servant and of Dives and Lazarus. The servant had received a stupendous gift from his master, but refused to give a paltry gift to his fellow servant. As a consequence he was handed over to the tormentors. Dives had received all the good things of life, but he did nothing for the needy Lazarus lying at his door. As a consequence he went to Hell. No one could accuse Jesus of being vindictive. If He pictured such dire consequences, the reason must have been that He saw something ultimate involved in such behaviour. What?

I wish to suggest two reasons:

1. The possibility of making life with all its seemingly chaotic chances and inequalities rational. The doctrine of election, which runs all through the Bible, deals with this problem. Why was this individual chosen by God and not that? Why was Israel chosen as God's own possession? It is not an academic question, but one very pertinent to life, and to the understanding of God's way with mankind. Why, for instance, is one person born healthy and strong, another delicate and sickly? Why is one gifted with good brains, another not? Why has one person so many blessings and opportunities which another has not? Why is one person born into a good Christian home, another is not? Some of these inequalities are the result of human sin, but others come from the way we are made, that is to say from God Himself. The answer to the problem of these inequalities, which the Bible gives all through, is that they must be understood and used, not in terms of possession and privilege, but of responsibility and service. Because God chose Israel, therefore Israel must be a light to lighten the Gentiles. Because God has done such great things for us, therefore we must serve our brethren. "Freely ye have received, freely give." Only so can we make life rational.

2. But a deeper reason lies in Jesus' insight into the character of God, summed up by St. John in three of the shortest words in the English language: "God is love." So far from this being soft and sentimental teaching, as is sometimes thought, it is almost terrifying if once we realize what we mean by those two words, "God" and "love." Whatever else "God" may mean, it means the ultimate reality, which gives meaning and purpose to existence. And "love," as the New Testament uses it in this connection, means utter self-giving. So far from disproving that God is love, the state of the world today goes far to prove it. For men with their lovelessness and selfishness and cruelty are fighting against reality, against God. That must bring chaos and suffering, and since we are all bound together in one bundle of life, all are involved in it. Those who are content to receive without giving are trying conclusions with God Himself, with the ultimate meaning of existence.

The fundamental fact, therefore, which is the basis of all Christian living, all obedience to God's commands, is His utter all-embracing love. Our first response must be answering love: "Thou shalt love the Lord thy God." In practical conduct this must find expression in love, utter self-giving, for all God's children, who are our brethren because He is the Father of all. St. John sums it all up in two sentences:

"We love, because He first loved us" and "If a man say I love God and hate his brother, he is a liar."

1 1 1

O Lord, who never failest to help and govern those whom Thou dost bring up in Thy stedfast fear and love; Keep us, we beseech Thee, under the protection of Thy good providence, and make us to have a perpetual fear and love of Thy Holy Name; through Jesus Christ our Lord. Amen.

The Third Sunday after Trinity

THE RIGHT REVEREND JOHN LEONARD WILSON, C.M.G.
BISHOP OF BIRMINGHAM (*England*)

*Jesus saith to Simon: Lovest thou Me
more than these?—St. John 21:15.*

THE THINGS WE hold most sacred and most precious are generally kept to ourselves or told only to our most intimate friends. And it is partly right that it should be so.

But in spite of this fact, I have chosen this subject of love—love for God and love for each other—because it is the very centre of the gospel and vitally important for us all.

In our Bibles the words used by St. Peter and our Lord are both translated "love." In the original Greek they are different words. A modern translation makes this clear.

We can understand and sympathise with Peter as he answered our Lord's question: "Simon, son of John, do you love Me?" Not so long ago he would have answered, "Of course, Lord, I love You." He had definitely boasted, "Though all men shall be offended, yet will I never be offended." Then he, like the others, had forsaken Him and fled. Three times he had said that he did not know the Man. So now when Jesus asks him, "Do you love?" Peter chooses a humbler word, more trustful than boastful: "Yes, Master, you know that you are dear to me."

Again Jesus asks him "Do you love Me?" and Peter again evades the question and gives the same answer. Then the third time Jesus takes up Peter's own word and asks, "Am I really dear to you?" Peter is sad at this question and replies, "Lord, you know everything. You know what sort of man I was; how boastful, vain and changeable. But You know also that under all the boasting, mistakes and misunderstandings there was real affection for you, and that it still remains. Lord, You know all things: You know that You are dear to me."

Jesus is content with this humble, trustful answer: content then as He is today with all those who can give such an answer.

But what have we to say to the question? It is just as insistent to

each one of us as it was to Peter. Everyone is asked, "Do you love Me?" The question must be answered.

I expect many would be tempted to say with Peter, "Of course I love You"—an answer given without much thought. But when the question is asked again, and we begin to think a little about it, we may perhaps come to the conclusion that after all we are interested in religion, we do come to church, and we do believe in Christ. When we have considered that, we might still answer, though not quite so emphatically, "Yes, Lord, You are dear to me."

But even this is challenged. Jesus asks us, "Are you quite sure about that? Do I really come first in your life? Am I dearer to you than anything else?"

This demand for sincerity makes us honest with ourselves, and most of us, I am afraid, would be unable to answer even as Peter answered.

Our answer would rather be, "Lord, You know how many other things are dearer to us than You. You know how many barriers we have put up between us." If this is our answer, how are we going to alter? If we are in love with those things which do not deserve to be loved, we can only be changed by hearing, by seeing, by coming into contact with something which manifestly deserves more love. And there is only one thing: that one thing is the love of God for us.

How then are we to see it, to hear it, or to come into contact with it?

Let us approach the question from the side of our human affections. How is it we love our friends? Isn't it by seeing them, by troubling to find out about them, by speaking to them and hearing them speak to us? And why should it not be equally true with regard to learning to love God? We can learn about Him best of all in the life of Jesus. Jesus Himself said: "He that hath seen Me hath seen the Father."

We can see Jesus going about doing good: we can hear Him speak of the Kingdom of God. We can learn about God in our Bibles, and as we learn let us think and pray about all things which are of God—whatsoever things are good, whatsoever things are beautiful, whatsoever is pure, lovely and of good report. If we think on these things we shall learn to know God.

If we wish to make friends of those whom we do not yet love, isn't it true that doing things for them helps us to know them better? And it is true of God. If we do something for Him while we are still trying to

know Him and love Him, then we do begin to know something of the joy which service to others always brings.

These two ways of learning to know God will lead us on to that supreme truth of all—the realisation that God loves every one of us and longs for our response. As today's Epistle says, "Casting all your care upon Him, for He careth for you." If we could only realise how much He does care, how much He suffers because we, who profess to call ourselves Christians, love so many things which are unworthy, then there can only be one response. We shall be able to say sincerely: "Lord, You know all things. You know I love You."

Like as a man or woman rejoices to find something which was lost, even so does God rejoice in lost affection regained.

And in this mutual love we shall grow more like Him. We shall feel stronger than we ever thought possible, convinced of the power which makes mean men great, and weak men strong. So every one of us can become what God meant us to be.

Finally, let us remember that our love must be put into action. We have the commandment of Jesus: "If you love me, keep My commandments. Be a shepherd to My sheep. By this shall all men know that you are My disciples, if you love one another." And surely this goes very much deeper than merely loving our particular friends or relations; deeper even than the love of a foreign people which we show in the support of our missionary societies. Jesus demands that we are to be known as Christians by the interest and love we show to all sorts and conditions of men. The people who perhaps appear to us dull and unlovable are never such to Jesus, and they must never be to us.

Jesus came "to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives of sin, and to set at liberty them that are bruised." He has asked us to carry on His work. Like Peter, we must go and do it.

1 1 1

O Lord, we beseech Thee mercifully to hear us; and grant that we, to whom Thou hast given an hearty desire to pray, may, by Thy mighty aid, be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. Amen.

The Fourth Sunday after Trinity

THE RIGHT REVEREND KENNETH C. EVANS, M.A., PH.D., D.D., D.C.L.
BISHOP OF ONTARIO (*Canada*)

THE COLLECT FOR the Fourth Sunday after Trinity is rather more complex and ample in literary structure than is usual in the collects in the Prayer Book. Collects are like letters we write. In their simplest form they are made up of three principal parts or members. They begin, as might be expected, with (1) the address to God. The Divine Being is invoked most often as Lord, especially when the petition has reference to the world or mankind generally; and only occasionally as Father, in spite of Jesus' teaching on this subject (St. Luke 11:2: "When ye pray, say, Father . . ."). They continue with (2) petition or prayer; and close (3) with the Name in which the prayer is offered. It is a real help to think of the collect as a letter addressed to God. If the analogy is accepted, it means that the Name (most frequently "Jesus Christ," but on high festivals, that of the "Blessed Trinity") is like the conclusion and signature on a letter. That is to say, that if this collect is our prayer, the Church's prayer, and even if it is my prayer in a very intimate and personal way, yet it is not offered in our own name, but only in the name of Jesus Christ our Lord. That is to be expected, because even in offering his prayer, the Christian is but the servant or slave of Jesus Christ. His feelings may be very personal; his petition may be very personal. But his approach to God cannot be direct; it is made only in and through the merits and Name of Jesus Christ our Lord. Our petitions must be only what Jesus has endorsed or can endorse.

Thus like the letters we write, the collects in the Prayer Book have at least these three parts or members, the address, the prayer, and the signature. But this is only the bare skeleton of a prayer. It determines the form of it, just as the skeleton determines the form of a body. These three parts must be there if the prayer is to be complete, and each part must be discerned if the prayer is to be understood. Someone might object that the well-known prayer of St. Chrysostom at the end of Morning and Evening Prayer has no signature, and that therefore our definition of a prayer as having at least these three parts excludes one of the

finest prayers in the entire Prayer Book. The answer is that the conclusion of the prayer of St. Chrysostom is also the conclusion of the entire service. That is to say, this prayer as well as all that precedes it in the service has its signature in the "Grace" that immediately follows. If the prayer of St. Chrysostom is to be used separately, in any other connection than its present one at the end of Morning and Evening Prayer, the signature should be added ("Through Jesus Christ our Lord"), so that the prayer may be complete and perfect.

The Collect for the Fourth Sunday after Trinity has these three essential parts or members that we have just described. But as was said at the outset it is a richer, a more ample, and therefore, a more complex prayer. Besides the principal parts, it has subordinate clauses, and the addition of these clauses has had the effect both of enriching, and also of obscuring the prayer itself. In fact, so rich and so complex are the little additions made to the simple skeleton of the prayer that there has been a difference of opinion between those who have written on the subject as to what is the very essence of the prayer, that is, as to what is the second part or member of this Collect. Both Anglican and Roman writers have remarked that this Collect is above all things a prayer for God's mercy. That means that the phrase, "Increase and multiply upon us Thy mercy" is a principal clause, expressing the principal petition. A Roman writer says that the central thought in the prayer for this Sunday is the virtue of hope fixed on God's mercy. The Roman Gospel for the day, which is the story of the Recovery of the Lost Sheep from St. Luke 15, is quoted in support of this view of the prayer. An Anglican writer adduces the opening words from the Gospel for the day, found in the Anglican Prayer Book, taken not from St. Luke 15, but from St. Luke 6 ("Be ye therefore merciful, as your Father also is merciful") as proof that this Collect is above all a cry for the merciful help of God. There is something very dramatic in this view of the Collect, especially if it was first composed long ago, as some believe, in a time of stress and persecution.

However, the prayer for mercy is a principal clause in only a few exceptional circumstances. In ordinary life when we pray for mercy, we are usually praying for our life, or to be spared from something that we fear or hate. This other thing that lies at the back of our mind is our primary interest. If we follow this clue to the prayer, quite obviously the

thing that we petitioners really fear is that "we finally lose" "the things eternal." In other words, that is the principal prayer in the Collect; the prayer for mercy is secondary.

Another observation should be made with regard to the use of the words "mercy" and "merciful" in our prayers. The thought or the spirit that these words suggest is oriental. It is Hebraic, just as the word "Almighty" is derived ultimately from the West, from Greece and Rome. In Oriental prayers God is constantly and repeatedly invoked as "the Merciful"; in Western prayers, He is invoked primarily as "the Almighty." Of course, these two streams of religious expression had met and mingled before the Church was born. Already before Christ came the Oriental was learning to think of God as almighty, and the Occidental of God as merciful. As a result, in the Prayer Books of the Western Churches we find frequent repetitions of the phrase, "Lord, have mercy upon us." But remembering the old Oriental source, we realize that these are not to be considered primarily as prayers for God's mercy, but that all our prayers are addressed to Him, who is merciful.

One more reason must be put forward against the view widely held that the Collect for the Fourth Sunday after Trinity is above all a plea for God's mercy. It has already been suggested that there often is, and perhaps always should be, a correspondence between our address to God, and the request that we are going to make of Him. In prayers for the Church we address the Divine Being as Lord; in prayers for the world as Almighty God, because that title always conveys in it a reminder of God as Creator. When we pray for restoration of life, or set our hearts on the other world, as we do in the Burial Office, we address God as "He who raised up Jesus from the dead," and so on.

Now, in this Collect, there is a wonderful correspondence between the address to God, and the phrase which we believe to be the central petition of the Collect. This is how the Collect starts: "O God, the protector of all that trust in Thee, without whom nothing is strong, nothing is holy." Notice, that the Divine Being is addressed as "God," and properly so, because we are thinking of ourselves not primarily as church members, but as human beings and mortals, exposed to dangers, and prone to err, in this life. But we invoke Him as the "Protector." The Collect is, of course, older than the time of Cromwell, the one man in British history who was called "the Protector"; but when in 1662, after

Cromwell's death, the Prayer Book was revised, and far more widely published and used, the phrase "God, the Protector" must have had a meaning that struck very deeply into the soul of the Anglican in those days. He would still be living in the memory of Cromwell's power and of his desecration and pollution of many churches.

The Collect also defines the kind of protection that we "that trust" in Him should expect. It is not the kind of protection that is described in Psalm 91: "He shall defend thee under His wings and thou shalt be safe under His feathers." It is not so much outer strength, thrown around us by God; but rather the protection of inner strength, of spiritual adequacy, and of holiness. Now observe how perfectly this invocation of God, or address to God, corresponds with the central prayer in the Collect: "That, Thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal." Ours to trust, and to follow: God's part to ensure that we may so pass through this life that we may lose not the things eternal. The Collect is eminently suitable when the duties and distractions of our daily life are liable to turn us aside from the main chance, the chance of life in God.

One last observation about the clause, "Increase and multiply upon us Thy mercy," which some writers have erroneously described as the principal prayer of this Collect. This clause might best be described as a clause of emphasis, or an emphatic clause. In Oriental prayer, the suppliant often repeats over and over, in a passionate, beseeching way, "O God, the Merciful." We do so too. In the so-called *Kyries* we repeat it as often as nine times. To us the force and emphasis of the expressions may have gone. After all we are not Orientals, raised in hot climates. We are Northerners. Loyalty, rather than passionate devotion, is the chief mark of our religion.

But a great deal is lost in the understanding and in the use of the collects if we do not recognize that there are clauses of emphasis, little clauses that express passionate devotion. Among emphatic clauses the references to God as merciful, or to the mercy of God, are the most conspicuous. However, such clauses as "we beseech Thee," "grant this, O Lord," "vouchsafe to hear us" are also emphatic clauses. They all probably derive originally from the Oriental way of speaking. In these languages, like Hebrew and the Aramaic that Jesus Himself spoke, the alternative to the simple, indicative mood of the verb, is its emphatic

form. In the speech of Jesus and His disciples one spoke simply or emphatically. And besides the change in the form or mood of the verb, emphasis was conveyed by the addition of a short word placed immediately after the verb. These clauses in our collects, therefore, do not add to the sense of the prayer, but they convey emphasis and passion in the prayer. It is important to know that. It is often said the prayers of our liturgy are cold, hard and wooden: that they might be little literary gems, but they kindle no spark, and awake no enthusiasm. That may be so. It probably is so in many cases. But if it is so, it is because we have failed to detect the emphatic clauses, and to enter into the spirit of the prayer as it was first inspired by the fervour of devotion long ago.

The Collect for the Fourth Sunday After Trinity is strong in emphatic clauses. First there is probably in the whole Prayer Book no more fervent appeal to the Merciful God, than there is in this clause: "Increase and multiply upon us Thy mercy." But as if that is not enough, the prayer concludes with another emphatic clause, unusual in form and force. In fact, in it we invoke God again, a second time. It is as if we first call on God as Protector, Ruler, Guide in this life, then feeling that that is not quite sufficient in the face of pressing and overwhelming circumstance, we cry out to God as Father. "Grant this, O heavenly Father," we say. This clause adds great emphasis. It also makes this a prayer fully in accord with the mind of Him who taught us when we pray to say: "Father—Our Father which art in heaven."

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O God, the protector of all that trust in Thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us Thy mercy; that Thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O heavenly Father, for the sake of Jesus Christ our Lord. Amen.

The Fifth Sunday after Trinity

THE RIGHT REVEREND JOHN THOMAS HEISTAND, D.D., LL.D., S.T.D.
BISHOP OF HARRISBURG (U.S.A.)

Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.—I St. Peter 3:89.

TO THE FELLOWSHIP of the Redeemed, conscious of their privileges and responsibilities as members of the Body of Christ—the Church—the words of our text are significant indeed.

The Christian life is a life of quality by which we make known to all men that our lives are the fruits of Christ's redemption. That having been reconciled to God—through the mighty acts of God—we are now living in this world as followers of Jesus Christ as our Lord and Savior.

Thus it is, that we not only accept the doctrine of our belief but along with the doctrine, we agree as to the "practical aims" involved in our being members of the fellowship of those who have entered into this relationship with God through Christ—which we call the Church.

It is as members of this Fellowship that we are to be "the salt of the earth," the haven of society, that we are to "let our lights so shine" that men may see our good works and glorify our Father who is in heaven.

What then are these practical aims? How shall we attain to them?

First, be ye all of one mind. What do we mean by being all of one mind?

The supreme desire of the earnest and sincere Christian is to live our lives to the honor and glory of Christ—here we may be sure we are all of one mind. Thus it is that ever drawing closer to Him, we are drawn closer to each other in "this holy fellowship."

It is by our keeping in constant and sensitive relationship with Christ, that our lives become more Christ-centred and less self-centred and we become more compassionate of our fellow man—entering more deeply into his sorrows, his joys, loving him as he is, even as Christ loves us as we are.

Perhaps this relationship is best illustrated in a truly Christian family,

St. Paul, Apostle



where husband and wife are of one mind, that their home should be a haven of blessing and of peace. It is there that each lives for the other; difficulties are mastered; differing tempers and dispositions are harmonized; the interests of each are sympathetically understood and the welfare of each becomes the concern of all.

It is when the Church on every level of its life—parish, diocesan and world wide—manifests this dwelling together in unity of spirit, in the bond of true fellowship and in Christ-likeness of life; that we shall attract those who in the hard competitive world are seeking that security and love which are characteristic of the true assembly or family of God, the Fellowship of the redeemed and redeeming people of God.

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Grant, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness; through Jesus Christ our Lord. Amen.

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The Sixth Sunday after Trinity

THE RIGHT REVEREND MATTHEW GEORGE HENRY, D.D.
BISHOP OF WESTERN NORTH CAROLINA (U.S.A.)

MAN'S RELIGION is his conscious relationship with an omnipotent Power who or which has his ultimate destiny in His or Its hands. The Christian religion, then, is man's conscious relationship with God as revealed in Jesus Christ and as man is able to discern this revelation through the guidance and inspiration of the Holy Spirit.

Keep ever in mind that the relationship is the important thing. A conscious relationship with God will determine one's outlook and one's ethical way of life. It will determine values, hopes and ultimate faith throughout life. It will give strength in adversity and peace in confusion. The controlling element in our lives, then, is the depth of the relationship.

Men have tried many ways down through the ages to make the

relationship easier to understand. In some religions man was felt to have duties to fulfill in order to make the relationship stronger. Men have set up laws and rules to make the relationship deeper. Yet, until Christ revealed the true nature of God, something was always lacking.

Think, if you will, of the marriage relationship. There are laws governing duties of a man to his wife. There are laws that protect the relationship. Yet in the marriage relationship, whenever you have to appeal to duty or law, you may be sure that the marriage is pretty well broken. You only seek to be guided by law and duty when there is no joy in the marriage relationship.

The same is true of a parent-child relationship. A parent who deals with a child on the level of law or duty knows nothing of the full relationship. There are laws governing parents' responsibility, but those laws are brought to the forefront only when the parent or the child has failed.

"Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the Kingdom of heaven." Let's put it another way: "Except your relationship with God goes beyond a legal or 'rules' relationship, and goes beyond a conformity or self-seeking relationship, you will never know the new life of man under God."

Baptism gives us that new life, for in baptism man admits his own inability to create his own full life, or to get rid of that limiting sin that is present in all men. Man must die to his own independent life and depend upon God for his life. God on His part assures us of new life and makes us new creatures, sons of God and inheritors of the new eternal life.

In this new life, rules play no part in governing the relationship. Duties do not create the new relationship, nor do they make it stronger. It is God's love that accepts the person baptized and man's response is one of love.

Think again of the marriage relationship. Duty to one another would be awful. Rules to comply with a legal contract are far in the background. I love my wife and I live with her, do the things that please her, try to make her life more complete, because I want to. Law is done away with if I love her. I am free of all law and it is never considered. Love governs the relationship.

So it is in my relationship with God. He loves me and I love Him. Therefore, we know that He will give us all things. We live and die, knowing His love for us in this life and the next. We live and die, *one* with Him.

Read the Gospel appointed for the day. It deals with personal relationships that exist between man and man. It must go beyond the outward conformity to law, but must be a true spiritual union between man and man. So must man's relationship with God.

Read the Epistle appointed for the day. It deals with a death unto sin through baptism, and a new life with Christ who has overcome sin. Therefore reckon yourselves "alive unto God through Jesus Christ our Lord."

Read the Collect for the day. You see that the relationship that is strong and deep is one of love. God loves, and has prepared for us things that pass man's understanding. We ask God to strengthen our love for Him, that it may become the controlling force in our lives. Such a relationship with God makes us free of the "law" but in love with God.

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O God, who hast prepared for those who love Thee such good things as pass man's understanding; Pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through Jesus Christ our Lord. Amen.

The Seventh Sunday after Trinity

THE RIGHT REVEREND CECIL EMERSON BARRON MUSCHAMP
BISHOP OF KALGOORLIE (*Australia*)

The gift of God is eternal life.—Romans 6:23.

WE MAY THINK of eternal life as our reward in heaven. More realistically this great gift of God is seen to be something entrusted to us here and now. In our baptism we first received this newness of life which God wants us to keep for ever. The newborn Christian is to be "taught as soon as he shall be able to learn" the conditions of the Christian covenant, that pledge of eternal life which began in baptism and which must be nourished by prayer and Sacrament.

Let us consider the possibility of losing this great gift. The thought is so terrible that we shrink from it, and tend to hasten over it when Holy Scripture or the sacred liturgy reminds us of it. When St. Paul prays for final perseverance, "lest having preached to others I myself should be a castaway," it is easy to sympathize with those who say that it is impossible for a "saved" man ever to be lost, explaining away St. Paul's words as being just a hope that he would never have his name crossed off the list of licensed gospel preachers. The ancient Sunday evening Office Hymn would be more popular among sentimental Christians if it were not for the lines:

Regard Thy people's prayers and tears,
Lest sunk in sin and whelmed in strife
They lose the gift of endless life.

We must also remember that eternal life is not ours by right: it became forfeit to the human race, as a priest reminds himself in the prayer said as he puts on his stole: "*in praevaricatione primi parentis*," "Restore to me, O Lord, the stole of immortality which I lost in the sin of my first parent." This "gift of God" is restored to us in the baptismal covenant, of which our part is remaining in, or returning to, the condition of repentance, faith and obedience, which the Catechism calls "a state of salvation."

The early disciples were intensely aware of all this. In the second chapter of the Acts of the Apostles we learn that after Pentecost and as a result of St. Peter's preaching, 3,000 new converts were baptised. Their baptism seems to have taken place almost immediately; no doubt the Holy Apostles knew that these were special circumstances and the new believers needed no prolonged preparation for Church membership. Nor was their confidence misplaced, for we read that these new Christians "continued steadfastly in the apostles' doctrine and fellowship, the breaking of bread and the prayers."

We see here three parts of what Anglicans know as the "Lambeth Quadrilateral:" The apostles' doctrine, which was later expressed in the *Creeds*; the apostles' fellowship, continued in the *Ministry* of Bishops, Priests and Deacons from the apostles' time to the present day; and the Holy Communion, the other of the two great *Sacraments* ordered by our Lord Himself to be continued throughout the centuries in remembrance of Himself.

To these three essential and Scriptural principles of the Christian Church—which I venture to call "the Jerusalem Tri-lateral," the Spirit-guided Family later added a fourth principle, which cannot indeed claim Holy Scripture for its authority, because it is the Bible itself. Although we Anglicans somewhat arrogantly call this four-fold set of principles "the Lambeth Quadrilateral," we must humbly remind ourselves that they are older than Lambeth, and indeed older even than St. Augustine, the first occupant of our Lambeth Archbishop's See, for they are nearly as old as the Church. Three of them, as we have observed, are as old as the first Whitsunday, and the fourth, Holy Scripture, in part older than Christianity and in part written by men who had seen our Lord in the flesh, was arranged as we now have it during the first three centuries of the Christian era.

For fifteen centuries the Christian Church faithfully adhered to these four principles and it was not until the Reformation period that great numbers of Christians abandoned any of them. This is very closely allied to what St. Paul calls "the gift of God," which is "eternal life." This life has a Home. It is the Church of the ages, the Family of God, Christ's Kingdom on earth. The sacraments of the Church, Baptism and Holy Communion, are the normal ways in which Eternal Life is first infused into the soul, and then subsequently nourished. In the lesser sacraments

of Confirmation and Penance, the eternal life of the soul is strengthened and, where necessary, restored. In Holy Marriage, the Church bestows her blessing on those who may be called by God to raise Christian families and thereby increase the population of Heaven. In Holy Orders, men are solemnly set apart and given supernatural power to serve as "ministers of Christ and stewards of the mysteries of God," and by Holy Unction those sick in body are spiritually "raised up," and, cleansed from sin, are either restored to bodily health or else given courage and strength to face death with confidence and hope.

This does not mean that "the gift of God" is absolutely dependent upon the sacraments of the Church. "God," said St. Augustine of Hippo, "is not tied to them." That is to say, God will no doubt make provision for those who neglect the sacraments through ignorance but in sincerity; yet we dare not expect God to make such provision for those who knowingly and wilfully neglect His Holy Ordinances.

The Anglican Communion, in common with the great Orthodox Church of the East, the Old Catholics and the undivided Church of the first thousand years of Christian history, has faithfully adhered to those four principles. The Protestant Christian bodies have all subtracted one or more of the four principles, and altered the character of the others, while the Roman Church has added to them a fifth, their doctrine of the Papacy in its modern form, which, together with new teachings about our Lady, the Blessed Mother of our Lord, were unknown to the Church in the early centuries.

We of the Anglican Communion can be humbly thankful for our heritage; in essence, together with our brethren of the East and others in communion with us, ours is the best and purest part of Catholic Christendom. We can have this faith in the Episcopal Church that in her, and in her alone, is to be found now the Apostolic and Catholic truth in none of her great principles corrupted either by addition or subtraction; we can be certain that by remaining loyal to her teaching, content with her way of worship, and working to restore in practice the discipline taught and insisted upon in her Prayer Book, provided always that we "continue in the same unto our life's end," that we shall be among those on the right hand of God at the Great Day. Nowhere else can we have such

certainty and security; nowhere else can we be so sure of the "gift of God" which "is eternal Life."

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Lord of all power and might, who art the author and giver of all good things; Graft in our hearts the love of Thy Name, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same; through Jesus Christ our Lord. Amen.

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The Eighth Sunday after Trinity

THE MOST REVEREND THOMAS HANNAY, C.R., D.D.

BISHOP OF ARGYLL AND THE ISLES, PRIMUS OF THE SCOTTISH EPISCOPAL CHURCH

THE COLLECT, EPISTLE and Gospel for this Sunday work admirably with one another for the purpose of a meditation, though each in itself is adequate for more than one meditation. The dominant idea is God's providence, which is our support against evil and the foundation of our spiritual life.

1. Consider the Collect. It prepares us for meditation in that first we recognise and acknowledge the sovereignty of God; then we pray that all obstacles to communion with Him may be kept from us, and that the graces necessary for a profitable meditation may be given to us.

But consider more fully the thought that God's never-failing providence orders all things in heaven and earth. *N.B.*, "never-failing" does not mean a providence that is always in operation, true as that is; but one which always succeeds in its aim. God's providence extends to everything—not even a sparrow falls to the ground without the Father's will—and He never fails to achieve His will. There lies a great mystery. Man is free to choose good or evil, and God always honours the gift of free-will that He has given to man; He will never break a man's will. Yet there is the other truth that in the long run God's will is done. We can but bow our heads before so ineffable a mystery. What is God's will for me? That is the supreme question each man in his station has

to face. We may find an answer in the Epistle and Gospel; but meanwhile let us ponder the thought of God's providence. How encouraging it is in the face of difficulty and temptation. St. Paul reminds us that temptations are allowed, but never are they uncontrolled; they are proportioned to our strength to resist. How true it is to the Bible which never allows us to forget God and His purposes; which keeps before us the vital truth of His prevenience, that it is God who ever makes the first move towards man; which always compels us to remember that there is an end to which all things—even myself and my feeble efforts—steadily move.

2. The Epistle. God's will for us is a relationship with Him symbolised by that of father and son. Here we have the complement to the idea of God's providence which "ordereth all things." Yes: but our wills come into operation. We can, we must choose flesh or Spirit as the motive of living; the will must be at work, cooperating with the Spirit to kill the deeds of the body, all our evil impulses and our lower nature. We are fallen creatures, and the body, intended to be the means whereby God's will is done and His service performed, is only too apt to be used against Him. So it must be brought into subjection. Thus St. Paul says: "I pommel my body and subdue it." God's providence orders all things, but we under Him order our lives, live as sons should, that we may be real sons of God, not merely by birth, but by complete identification with the Father's will, so that we may address Him as "Father," with the same spirit—apart from His Divine Sonship, which is necessarily unique—as our Lord did in His humanity. (*Cf.* John 12: 27, 28; 17:1) How perfect was the relation of the Father and the Incarnate Son. That is what God intended, what He wills to bring about by the work of the Holy Spirit in us; for those who allow themselves to be guided and controlled by the Holy Spirit are indeed the sons of God.

If we make this choice and surrender to the rule of the Spirit, then we are at one with that never-failing providence, which intends to have us under its control. How much more sensible than fighting against it is surrender to it. For surrender integrates all our being in its various aspects, and brings it into complete harmony: heart, mind and will each playing its proper and effective part.

St. Paul promises that those who thus realise their sonship, share not only the sonship of Christ, but because they have also followed Him

in that discipline which is a bearing of the cross, share in His legacy of eternal glory. This is also the teaching of St. John (*cf.* St. John 14:2-3; I St. John 3:2).

3. The Gospel. The certain sign of the soundness of our relationship with God is seen in its outcome in character and action. "By their fruits you will know them." Fruit is the product of a tree that has certain characteristics and is essentially sound and healthy. Good fruit requires a tree which is sound, and that tree produces fruit in accordance with the type of life within it, and can produce no other. An orange tree cannot produce apples. So St. Paul speaks of the "fruit of the Spirit" (Gal. 5:22-23). This is a summary of points which go to make up the Christian character: love, joy, peace and the rest. He who is filled with, and guided by the Spirit will inevitably show these nine marks of Christian living. He cannot help it, any more than a tree with that sort of life in it can help producing its appropriate fruit. Our Lord Himself teaches the same lesson: "I am the vine, you are the branches He who abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing." (St. John 15:4) So when a man sets out to be Christlike, he does not set up Christ as a pattern and try to imitate Him. If he does he will fail. He has been baptised and so has been brought into vital union with Christ (*cf.* "a member of Christ") and as he surrenders himself to the Spirit, the life within him transforms him after the pattern of Christ. Here is at once a challenge, an encouragement and a defence. A challenge to aim at the highest, which is the pattern of our Lord; and encouragement to urge one on, for what is impossible to a man in himself is possible to the Spirit of Jesus in him; a defence against self-satisfaction and self-sufficiency—both more serious foes to Christian perfection than we often realise—because he says with St. Paul, "Not I but Christ lives in me."

And the end is heaven; both Epistle and Gospel end on that note. We share in the sufferings of Christ that so we may also share in His glory; *i.e.*, that we may come close to Him in a union and fellowship closer and more real than that which the apostles experienced on earth. If we do the will of the Father here on earth we shall enter into the Kingdom of Heaven. This is a goal which does not attract in these days for various and obvious reasons, none of which is good for they are all based on a misapprehension. To desire to attain to heaven is not an

unworthy ideal, for (1) it is natural and necessary for the full development of man's capacities. So says St. Augustine in well-known words: "Thou hast made us for Thyself, and restless is our heart until it rest in Thee." Man is made for God and for personal relations with Him, and to find joy in His presence and in His service. (There is some experience of this in human relationships.) The spiritual history of man shows that, unless his life is directed towards God, his life is gravely impaired. (2) The relation between God and man is one of love: God's love stretching out to man, and man's love stirred up in response. Here is the joy of union with the Beloved of which the mystics speak so much. We should think more of this source of joy unspeakable; all of us are capable of it in some degree though we may not be able to rise to the heights of the great saints. (3) To attain to heaven implies the joyful satisfaction of the Father in His Son and His achievement. We know something of that in our earthly relations; we have read in the gospel of the voice which proclaimed our Lord to be the Son in whom the Father is well pleased. We are called to give Him that same satisfaction; and not least shall we do it if, through the redemption of our Saviour and the power of the Holy Spirit, we are fit to hear the words: "Enter thou into the joy of thy Lord."

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O God, whose never-failing providence ordereth all things both in heaven and earth; we humbly beseech Thee to put away from us all hurtful things, and to give us those things which are profitable for us; through Jesus Christ our Lord. Amen.

The Ninth Sunday after Trinity

THE RIGHT REVEREND SADANAND APPAJI PATHAK

LATE BISHOP OF NAGPUR (*India*) (1954-1957) R.I.P.

THE PARABLES of our Lord are, as a rule, so simple that a child can understand them; but there are always exceptions to a rule and the parable of the dishonest steward may be regarded as one of them. The question which troubles many people on reading it is: "Why did our Lord hold up a swindler as an example?" The answer usually given is that the man is exemplary in his prudence, not in his dishonesty. His dishonesty got him into trouble; it was his prudence that got him out of it and "the Master commended the dishonest steward for his prudence." But could He not have chosen a good man for this purpose? Of course, He could have done so; but then the parable would not have been true to life. Good people are not always wise. "The sons of the world are wiser in their own generation than the sons of light"; the sons of light have, therefore, much to learn from the sons of the world in the matter of wisdom and they ought to learn because according to the teaching of Christ mere goodness is not enough; it must be coupled with wisdom. "Be wise as serpents and innocent as doves" is His counsel for His disciples; but wisdom is so often found with wickedness and innocence with folly; men so easily tend to become either thorough serpents or complete doves that Christ's command to combine in our person the virtues of both, to be good as well as wise, may seem to be a counsel of perfection! But we are called to be perfect even as our heavenly Father is perfect and He can make us perfect by His Holy Spirit, the Spirit of holiness and wisdom.

Now this general principle is applied by our Lord to a particular problem, that of money. All of us have to deal with money in some form or other, in some way or other, earning it or spending it or doing both, and much of the misery of life is due either to the lack of wisdom or want of goodness in dealing with this commodity. We shall do well, therefore, to listen to what the Lord has to say to us.

And the first thing that He tells us is to learn to spend money wisely. This is clear from His advice to "make friends for ourselves." All wise

people in the world and especially those in business and similar walks of life spend a good deal of their money in making influential friends and in maintaining their friendship. They do not spend all their income on themselves or their families. They know that if they are to prosper they must have the goodwill of friends. It cannot be bought but it can be got by means of money. That was the policy of the steward of the story. He made friends with the debtors of his master. It is true that the means he used for this purpose were dishonest; but the point is not his dishonesty but his wisdom and that is what we must have. We must be wise enough to spend money in making friends for ourselves, and who are the friends recommended by Christ? They are those who can receive us "in eternal habitations." In other words, they are the saintly souls who serve and suffer for Christ's sake. They may not have a position of authority and honour in this world, but in the eternal habitations their word counts for something, and if we want to be received in the eternal habitations where our money has no value and no power we must make friends with them. But where are they? They are in every place, for God has not left Himself without witness in any place; but they have to be found out for they do not advertise themselves; and the way to cultivate their friendship is by supporting with our means the work they are doing for God. How wise were the brethren from Macedonia who supplied the needs of St. Paul (2 Corinthians 11:9) or those women of Galilee who provided for Christ and His disciples out of their means (St. Luke 8:3)!

The next piece of advice which our Lord gives us is contained in verses 10-12, and it is to be scrupulously honest in money matters. We are *not* to be like the steward who was dishonest and wasted his master's goods. We are to imitate his wisdom, not his dishonesty. We must be wise, we must also be good; and goodness in relation to money means (1) earning it by honest means whether for ourselves or for our cause and (2) respecting what belongs to others. We all know this; but how many of us practise it? Cases are not wanting in the world, even in the Church, of men misappropriating funds, making money by illicit means or "wasting the goods" of their masters. And why is this so? Covetousness is the cause in some cases, but in most cases and especially in those of the "sons of light" the cause may lie in the habit of living beyond one's means. Our life should be one of discipline, and if we exercise self-discipline in the

matter of spending money we shall not yield to the temptation of getting it by unlawful means. We need to learn as St. Paul learned, "the secret of facing plenty and hunger, abundance and want" (Philippians 4:12). Another cause may lie in the wrong notion that money is not so very important in spiritual life and that therefore a little unfaithfulness and carelessness in getting or spending it does not matter; but that is not the view of our Lord and we need to take heed to His words recorded in verses 10-12. We should also remember how careful St. Paul was with regard to the collection he had raised for the poor in Jerusalem. Did he appropriate part of it for himself or his fellow-workers? Was he careless in its management? "We intend," says he, "that no one should blame us about this liberal gift which we are administering, for we aim at what is honourable not only in the Lord's sight but also in the sight of men." (2 Corinthians 8:21). If holiness is our aim then we must be holy in financial matters also.

Finally, in verses 9 and 13, our Lord warns us against the dangerous character of money. He calls it "the mammon of unrighteousness" and people think that thereby He gives them sanction to make money any way they like. But He does nothing of the kind. In verses 10-12 he has clearly forbidden our making money by dishonest means. What he means by "mammon of unrighteousness" is "money which has the stigma of unrighteousness because it so often leads to unrighteous acts." How many crimes have been committed and how many falsehoods told for money? It is so dangerous that no sooner do people begin to handle it than they fall in love with it—unless they are constantly on their guard—and it is the love of money which is the root of all kinds of evil (I Timothy 6:10). We cannot avoid handling money but we can avoid being enslaved by it if we realise whose slaves we are. We have been bought with a price—the price of the blood of the Son of God—and we belong to Him. We cannot serve God and mammon; we must, therefore, attach ourselves more and more to God and detach ourselves from mammon. We can go a step further and serve God *with* mammon. But let us never attempt to serve God *and* mammon; if we do so, we shall end by serving mammon with God as happened in the case of the false prophets in Ephesus who made godliness a means of gain (I Timothy 6:5). How dangerous money can become is well seen in the life of Judas Iscariot. He so fell in love with it that he was prepared to sell his Master for thirty

pieces of silver. Some people find it difficult to believe this and so attribute his fall to another cause such as ambition. But the Bible is clear on this point and the tragic fact is proved in the lives of many a disciple of Christ. If we do not want to make a tragedy of our life then we must learn to be wise and good in money matters, and grow in the knowledge and love of God.

This parable is the Gospel for the Ninth Sunday after Trinity. Gospel means good news and what is the good news given us in this parable? It is that God gives grace to the sons of light so to use the dangerous mammon of unrighteousness that it becomes a means of blessing to themselves and to the Church to the glory of His Holy Name.

‘ ‘ ‘

Grant to us, Lord, we beseech Thee, the spirit to think and do always such things as are right; that we, who cannot do any thing that is good without Thee, may by Thee be enabled to live according to Thy will; through Jesus Christ our Lord. Amen.



The Tenth Sunday after Trinity

THE RIGHT REVEREND PETER SADAJIRO YANAGIHARA, D.D.
BISHOP OF OSAKA (*Japan*)

This is the confidence that we have in Him, that, if we ask anything according to His will.—I St. John 5:14.

IN THE COLLECT for the Tenth Sunday after Trinity, we pray as follows:

Let Thy merciful ears, O Lord, be open to the prayers of Thy humble servants; and, that they may obtain their petitions, make them to ask such things as shall please Thee; through Jesus Christ our Lord. Amen.

We make many petitions to God but we are afraid that most of them don't please Him. St. John tells us this confidence that we have in Him, that, if we ask anything according to His will. What is the cause of our ignorance about His will? No doubt it is our sin. In other words our ego-centric life makes us ignorant of God's will. What is the way of breaking

up our egocentric life? May I suggest to you three points to which you should pay your attention for your spiritual life.

1. Get the light of Christ to shine in your heart.

Our Lord said: "I am the Light of the world: He that followeth Me shall not walk in darkness, but shall have the light of life." The Son of God has carried on His life as a human being. The Scripture encloses a real human life through the brief description of our Lord's earthly life. Whenever we read the Scripture, we may get the light of the real life. Light shines in the darkness. When Simon Peter was first touched with this great personality, he frankly confessed Him: "Depart from me, for I am a sinful man, O Lord." Whenever anyone approaches our Lord, His light shines into his egocentric heart and naturally the light makes him confess as Simon did. This leads us to a repentant life. His light always detects our sins and at the same time we are touched with His redeeming love. Take Simon Peter again. When he denied our Lord three times at the high priest's house, the Lord turned and looked with a merciful countenance upon Peter. His loving look lead him to a real penitent life. The Scripture says: "Peter went out and wept bitterly." A divine said: "Repentance is the sense of difference between what I am and what I still love and long for." The trouble in the repentant life is hardness of heart. Contrition is the readiness to be broken up. What makes us contrite in this case? It is our Lord's redeeming love. The light of Christ detects our sins in the heart and at the same time we find His redeeming love in it because the light of Christ is warm like sunshine. Thus we may be led to a real repentant life. And this is the first step towards correcting our sinful life.

2. Offer intercessory prayers for others as often as possible.

We Christians can realize the great value of intercessions as we progress, for beginners' intercessions are not well estimated. I read the other day the following description in a novelist's story.

In Henry James' story *Roderick Hudson*, the hero is an artist who had wandered to Rome and there sunk into a life of sloth and selfish indulgence. But through all his vicissitudes, his mother in the old home had ceaselessly interceded for him at the Throne of Grace. In those moments of prayer when, remembering her son, she poured out her heart's request, her face became illumined and purified, and gradually it took on a calmness and refined spiritual beauty. At last she crossed the

ocean in search of her son, and they met in the City of the Seven Hills. The artist son, looking at his mother in surprise, said, "What has happened to your face, Mother? It has changed its expression." "Your mother has prayed a great deal," she replied simply. "Well, it makes a good face," the artist replied. "It puts fine lines into it."

The artist son had found the very fine face of his mother because of her incessant intercessory prayers for her son's sake. Really intercessory prayer sanctifies the person himself who offers prayer for others. A divine says: "Our intercessions are the means, the channels, by which God may reach the life of another." To become such noble means or channels, the prayer himself has to be sanctified. Thus, you see, anyone who offers intercessory prayers continually will be sanctified by the grace of our Lord.

3. Get to be unified with the living Christ.

Our faith in the resurrection of our Lord should lead us to the faith of the presence of the living Lord. And our Christian life consists in living with the real presence of our Lord. You might have heard of Dr. A. W. Dale's experience of the living Christ, which is written in his diary. When, during the making of a sermon in his study, views became news, he was so excited he could not keep still. He walked up and down his study saying, "Christ is living! Christ is living! At first it was strange and hardly seemed true, but at last it came upon me as a burst of sudden glory; yes, Christ is living. It was to me a new discovery. I thought that all along I had believed it; but not until that moment did I feel sure about it."

So you see, for a man to say that he has faith in Christ's resurrection, doesn't mean that the living Christ is already real to him. In my judgment, there are three elements in "The living in Christ": (1) The knowledge of Christ, (2) The faith in Him, (3) Our love to Christ. Through the Scripture we are to learn about the earthly life of our Lord. Through this knowledge we have to be led to faith in the Son of God, the Redeemer through His cross and the living Christ through His resurrection. But our faith in Him does not give us a pass to the faith in living Christ. This is quite clearly illustrated by the experience of Dr. Dale. What is the crucial point by which we may pass over to the experience of the living Christ? That is our love to Christ. Our love to Christ makes us

come into the real presence of the living Christ. Dr. Whitehead says: "Worship is the surrender to the claim for assimilation urged by the power of mutual love." Jesus already loves me as St. John declares: "We love Him, because He first loved me." Our love to Christ makes us His, and makes our loving real and the mutual love leads us to assimilation "into the same image from glory to glory, even by the Spirit of the Lord." St. Paul well said: "I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

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Let Thy merciful ears, O Lord, be open to the prayers of Thy humble servants; and, that they may obtain their petitions, make them to ask such things as shall please Thee; through Jesus Christ our Lord. Amen.



The Eleventh Sunday after Trinity

THE RIGHT REVEREND JOHN VANDER HORST, D.D.
SUFFRAGAN BISHOP OF TENNESSEE (U.S.A.)

ON THIS, THE Eleventh Sunday after Trinity, the underlying motif of the Church's teaching as contained in the appointed Collect, Epistle and the Gospel is God's continuing grace.

The great battle of our day and the seemingly most forceful instrument which our adversary the devil employs is that of secularism. So many there are who feel that of themselves and by themselves they can clamber into the Throne of the Highest—that by their own initiative, skill and technique, the ways of the market place will somehow miraculously deliver them into the Kingdom of God—that a certain self-appointed discipline of negatives of behaviorism will bring one into the Promised Land.

On this day, the Church admonishes her children that whatever strength, whatever humility, whatever "resurrection living" may be ours is ours solely by the mercy and love of God—that the historic Church

stands and exists only by the "givenness" of the life and faith of Christ Jesus, God Incarnate, who was crucified and rose again that we might have oneness in the abundant life with the good God of high heaven.

Nothing we can do nor for which we struggle can in any way alter or decrease the great gap between the majesty, the might, and the holiness of God and us who are of the frail family of humanity. God's ways are not our ways and God's thoughts are not our thoughts.

And yet, if we accept the life that is offered in Christ, through the Body of the Church, then we are and shall continue to be recipients of the power from on high that enables us to run the race, to witness to the truth, and even as the least disciple, but never the last, to show forth the things that matter to the glory of God. As one adopted and born again as a child of the Light and the Life, I am enabled to take my place in the army of prodigal sons to witness and to proclaim the great and divine love of God.

Only as we place ourselves so as to be receivers of divine strength and love can we become part of the remedy for God's sake rather than remaining part of the malady for self's sake. It is in giving that we receive and it is in dying that we are born to eternal life.

‘ ‘ ‘

O God, who declarest Thy almighty power chiefly in showing mercy and pity; Mercifully grant unto us such a measure of Thy grace, that we, running the way of Thy commandments, may obtain Thy gracious promises, and be made partakers of Thy heavenly treasure; through Jesus Christ our Lord. Amen.

The Twelfth Sunday after Trinity

THE RIGHT REVEREND NORMAN HARRY CLARKE

BISHOP SUFFRAGAN OF PLYMOUTH (*England*)

He charged them to tell no one; but the more He charged them the more zealously they proclaimed it.—St. Mark 7:36.

“**H**E CHARGED THEM to tell no one.” The words run like a refrain through the gospel story; the multitudes who saw the deaf and dumb man healed or listened to His teaching, Jairus, whose daughter He raised from the dead or the leper who appealed to His compassion, blind men near Jericho or the mentally deranged whom He restored to sanity, the apostles themselves as they came down from the Mount of Transfiguration or when they confessed Him to be the Christ, the Son of God—to all there came the same command: “Tell no one about it.” This constant repetition is one of the surprising facts of the story; it indicates a settled policy; it demands an explanation. It is essential that we try to understand it. It may be accounted for by the particular circumstances of the time but it will indicate a general principle applicable in this age as well as in that.

When Jesus came the world was ripe for God's intervention. History makes it plain that the way was prepared for His coming not only among the Jews. The Jews indeed were expecting Messiah. The voice of the prophets had been silent for more than 200 years. One invader after another had overrun the country and subjugated the people. Finally they had lost their independence to the Romans; rebellions had failed, revolts had only led to sterner repression; their sole hope lay in direct action by God Himself. They were His chosen people; He must vindicate Himself as Lord of the nations and of history. Some expected His reign to be established by a military leader who would drive the oppressor out. Some looked for a divine being coming on the clouds of heaven who would destroy the heathen. Some, a very few, were thinking in less dramatic terms and among these Jesus was born. So Messiah came. God's plan was radically different from what the majority expected.

There is no doubt that the people regarded Him as performing divine acts. If He had made a public claim to Messiahship the crowds would

have followed Him and raised a revolt; the day of political deliverance would have come. But that was a wrong idea of God; He was not concerned to destroy the Romans or anyone else but to save them. It was a wrong idea of His purpose; He came not to vindicate Jewry, not to treat any group as favourites, but to redeem all men irrespective of nationality and to establish the Kingdom of righteousness and peace among all mankind. So it was that He commanded, "Tell no one about it," lest He should be regarded as the political leader for whom men were looking.

It is true that the prohibition arose out of the particular historical circumstances but the principle abides. God will not take sides between nations because of their past record; the criterion is what they are and what, if they respond to Him, they can become. God is not a political leader, whether of a party within a nation or of a group within an international conference. It is not that He is indifferent to these things but that He has no favourites. His purpose includes political and social conditions but in itself it is to redeem men, to bring them into fellowship with Himself, so that they will be inspired and enabled to create these conditions on a far wider scale than they would even want to do apart from Him. In modern terms, God wants a new England, a new United States, but He also wants equally a new Russia, a new Africa, a new China. No merely national reformer or revolutionary has such an aim as that and that aim is only accepted and achieved by the man who is inspired by the Spirit of God. A man is only so inspired when he is redeemed from sin and from self by Jesus Christ and brought into living fellowship with God.

There are those who regard this as a lesser aim than the creation of a wholesome society, who think in terms of movements rather than of men. This is shallow thinking, for the greater includes the less and man is greater than his circumstances. "There is no hope of establishing a Christian order except through the labour and sacrifice of those in whom the Spirit of Christ is active; the first necessity of progress is more and better Christians." But how are more and better Christians to be made? The story does not end with Christ's refusal to approve the proclamation of His Messiahship. "The more He charged them, the more zealously they proclaimed it . . . He has done all things well."

The people who had begun to pierce through physical healing to spiritual truth always told someone else. They could not help it because

in their own personal life they had found something new, not Christ as political leader but as the Friend, the Helper, the Lord of men. So the gospel spread and so it has spread through the ages. The Kingdom of God has grown through the testimony, often haltingly given, of those who spoke with conviction of the difference which they knew Christ had made. That way more and better Christians have been, and still are, made; there is no other way. The testimony is not always by word of mouth. It may be by a change similar to that in the man who was deaf and dumb and now could speak, but in the realm of the spirit. It may be a different attitude to home circumstances or a new approach to the way in which a man earns his living. It may be the spirit of friendliness to others, the willingness to rejoice in their joy, to share in their sorrow, as a man catches something of the friendliness of Christ. It may be by regular habits of devotion and of public worship, which bear witness to a man's need of Christ and his loyalty to Him. It will be by his courage to confess his faith when he is challenged by others.

This is the task laid on us, the privilege bestowed on us, as the ones through whom the Kingdom is to come. The call is to accept it, to devote ourselves to it, that through us in our generation God's purpose may be fulfilled.

* * *

Almighty and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of Thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, Thy Son, our Lord. Amen.

The Thirteenth Sunday after Trinity

THE RIGHT REVEREND RUSSELL STURGIS HUBBARD, D.D.

BISHOP OF SPOKANE (U.S.A.)

THE GOSPEL FOR this Sunday is the parable of the Good Samaritan with its proper introduction, which was the lawyer's question as to how far Christian charity and love is to be carried: "Who is my neighbor?" The Epistle for the day places emphasis upon the fact that the Christian gospel stresses faith in God, rather than the works of the law of Moses. These two passages of Scripture taken together suggest a point that it is important to note.

Many church people, and a vast majority of people outside of the church, think that to be a Christian means to be a kind person, who does certain things, and refrains from doing other things, more or less as expressed in the Ten Commandments. Such people do not realize how close their attitude is to that of a good Jew, who is devoted to the keeping of the Law. There are several instances in the gospel and in the Acts of the Apostles wherein this point of view is shown to be less than that which is expected of the Christian. For instance in the 19th chapter in the Acts of the Apostles there is an account of people who had been baptized by John, but had to be re-baptized into the name of Jesus. The baptism of John was an important emphasis in life. It was an emphasis upon righteousness, upon kindness and generosity, and the forgiveness of other people's faults. There is no belittling of the importance of this in the Christian's life and faith; but it is not by the Christian life and faith. The baptism of Jesus is something else. The baptism of Jesus is a matter of personal contact and association with One who has suffered for our transgressions, died the death of a common criminal (which He certainly was not), who died that death for us (because it was entirely voluntary), and who was then raised from the dead by God. After His resurrection we hear of a number of appearances to His disciples, which occurred just often enough for Him to persuade them that He really was alive, that it was not some sort of ghostly experience. As suddenly as these appearances began they stopped, and after they stopped the disciples waited patiently as He had commanded

them "until they should be endued with power from on high." It was not until they had the experience of this power flowing into their lives that they knew what it meant.

It is this matter of living by the power of God, and in close personal association with the Glorified Christ, which is the heart of the Christian life and faith.

How desperately needed is this power today! Most of us *know* far better than we *do*. Since the time when we were small children most of us know the Commandments, know the law of charity, know that we ought to forgive those who injure us, that we ought to be patient with the faults of other people. How many of us *are*? What we need is not knowledge of what we ought to do, but the power to do it. The heart of the Christian gospel is the gift of this power by personal association with the Exalted Lord, who has made His spirit available to us. In the face of racial animosity, of group prejudice, of the breaking of the relationship of love between man and wife, between parent and children, in the face of juvenile delinquency, and all of these other broken relationships of life, how desperately does the need of this power emerge. The hope of the Christian gospel is that this power is available to us.

"Go and do thou likewise"—and we pray "Lord help us" and we find that He actually does.

* * *

Almighty and merciful God, of whose only gift it cometh that Thy faithful people do unto Thee true and laudable service; Grant, we beseech Thee, that we may so faithfully serve Thee in this life, that we fail not finally to attain Thy heavenly promises; through the merits of Jesus Christ our Lord. Amen.

The Fourteenth Sunday after Trinity

THE RIGHT REVEREND JOSEPH AMRITANAND

BISHOP OF ASSAM (*India*)

Be still, my soul, the Lord is on thy side;
 Bear patiently thy cross of grief and pain;
 Leave to thy God to order and provide;
 In every change He faithful will remain.
 Be still, my soul; thy best, thy Heavenly Friend
 Through thorny ways leads to a joyful end.

Be still, my soul; thy God doth undertake
 To guide the future as He has the past.
 Thy hope, thy confidence, let nothing shake;
 All now mysterious shall be bright at last.
 Be still, my soul: the winds and waves shall know
 His voice who ruled them when He dwelt below.

—J. SIBELIUS

IN ASSAM THERE is the great Valley of the River Brahmaputra, one of the greatest rivers in the world, which rises in the Tibetan Plateau, and cutting through the gorge of the Himalayan Mountains, irrigates the plains of Assam and Bengal.

"Brahma-Putra" means "Son of God," and our prayer is that this valley irrigated by the river may become the kingdom of Jesus: the true Son of God.

In the middle of this valley is the town of Jorhat, centre of the great tea industry, with its extensive and comfortable club, residential quarters and the Tocklai Experimental Station of the State Tea Industry.

Perhaps, of the many drawn hither for reasons of business or amusement, most will miss what is a very important part of the area: a leper colony.

It was only last year that I received an invitation to visit the leper colony just three miles out of Jorhat town. This colony had been established for over fifty years by the Christian mission from America. The place resembled a village where every household had its own plot of land, living quarters and land for cultivation. Some of the inhabitants of this colony remain there to the end of their life, while others proved

cured of this terrible scourge, are able to return to their own houses. One could not but admire those who had the vision, and were led to give their whole life to this cause, bringing comfort to the sorrowfully afflicted.

This visit was a stern reminder that as in the Holy Land in the days of our Lord Jesus Christ, so today the same need and opportunity exist on this earth.

The Gospel for the day—St. Luke 17:11 to 19—records the best known of the stories of our Lord's sympathy and kindness for such sufferers—The Healing of Ten Lepers.

We read in the Old Testament, in the Book of Leviticus, how strict were the rules binding on those suffering from this dreadful disease. They were compelled to live apart as outcasts from their relations and friends; even walking in public places, they must cry aloud "UNCLEAN, UNCLEAN," and they must stand off the highway should they meet any other traveller.

" . . . He is a leprous man, he is unclean: the priest shall surely pronounce him unclean; his plague is in his head.

"And the leper in whom the plague is, his clothes shall be rent, and the hair of his head shall go loose, and he shall cover his upper lip, and shall cry, Unclean, Unclean . . . he shall dwell alone; without the camp shall his dwelling be" (Leviticus 13:44-46).

But the happy day may come when the disease is cured. Then must he go to the priest who shall certify his cleanness and receive him back into the fellowship of the community, and he may dwell with his relations.

" . . . This shall be the law of the leper in the day of his cleansing: he shall be brought unto the priest: and the priest shall go forth out of the camp; and the priest shall look, and behold, if the plague of leprosy be healed in the leper . . . and he that is to be cleansed shall wash his clothes, and shall shave off all his hair, and bathe himself in water, and he shall be clean: and after that he shall come into the camp, but shall dwell outside his tent seven days. And it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, and he shall bathe his flesh in water, and he shall be clean. . . . And the priest that cleanseth him shall set the man that is

to be cleansed, and those things, before the Lord, at the door of the tent of meeting" (Leviticus 14:2,3,8,9,11).

What a vivid and pitiable picture of such unfortunate ones in the Old Testament!

Now we turn to the New Testament: "And as Jesus entered into a certain village, there met Him ten that were lepers, which stood afar off, and they lifted up their voices, and said, Jesus, Master, have mercy on us." Jesus' fame as a compassionate healer had already gone abroad. "And Jesus went about in all Galilee, teaching in their synagogues, and healing all manner of sickness among the people.

"And when He saw them, He said unto them, Go show yourselves unto the priests." "Go show yourselves unto the priests"—what a test of their faith is this! They were not yet cured. And by the strict rules of old they must not appear before the priest if they bear any sign of the disease in their limbs.

They believed Him—and they went. "And it came to pass, that as they went they were cleansed." What amazing joy! The marks on the skin had disappeared. Now, might they go at once and be certified as clean. For the very joy they run off. But . . . one stopped dead, looking at his healed body, turned back; first must he offer thanks to the Healer and then, only, report to the priests.

"And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at His feet giving Him thanks: and he was a Samaritan . . . And He said unto him, Arise, go thy way: thy faith hath made thee whole."

Our Lord left His healing power with His disciples, expecting them to carry on this merciful work in His name: "And as ye go, preach, saying, The Kingdom of Heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely ye have received, freely give." (St. Matthew 10:7 and 8).

The Church has been conscious of His command, and in a humble way has carried on the work of the ministry of healing.

Recently a high dignitary from the Central Government was visiting one of such leper hospitals. He was shown the day school attached to the hospital where the teachers and the pupils were from the leper parents. He could not contain himself and remarked, "You have taken

the dust of the road and turned it into jewels for your neck." We glorify God for this humble witness in our country.

We now turn to the Epistle for the day: Galatians 5:16-24. "That they who do such things shall not inherit the kingdom of God."

Here is another but a more serious exclusion from the life of the community: The Blessed Community. Just as the leper remains outside—separated from his fellow men—so are those guilty of serious sin outside the Kingdom of God.

Here again is our Lord's command to His disciples and through them to the Church: "Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

"Teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world" (St. Matthew 28:19-20).

Therefore the Church is continuing to admit men and women into the fellowship of the Church through baptism, and this fellowship is maintained whensoever we join in the Sacrament of the Supper of the Lord, and thus "we may evermore dwell in Him, and He in us" and bring forth the fruit of the Spirit.

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts."

Let this be our prayer of dedication today:

A mind through which Christ thinks,
A heart through which Christ loves,
A voice through which Christ speaks,
A hand through which Christ helps.

‘ ‘ ‘

Almighty and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which Thou dost promise, make us to love that which Thou dost command; through Jesus Christ our Lord. Amen.

The Fifteenth Sunday after Trinity

THE RIGHT REVEREND JAMES W. F. CARMAN, D.D.
BISHOP COADJUTOR OF OREGON (U.S.A.)

No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.—St. Matthew 6:24.

SO BEGINS THE gospel for today. It is a blunt statement: "No man can serve two masters." Millions try it, however, not realizing that when it comes to Christ and His Church, there is no such thing as neutrality. Either we are for Him or we are against Him. "He that is not with Me is against Me." Conceivably, I can be neutral at a football game; I am not forced to hate one team and love the other. But great faith demands wholehearted allegiance. It has always been so. Moses came down from Mount Sinai to find that the children of Israel had taken their old Egyptian gods and worship back into their lives. His brother, Aaron, had aided and abetted the production of a golden calf. It did not take long for Moses to make it clear that they could not serve two masters, nor did he allow his brother, Aaron, to dodge his responsibility in the affair. He told Moses that he had taken the earrings and golden trinkets of the people and had put them in the fire and, "Out came this calf." No responsibility, nobody made it, the calf just happened, everyone was neutral. Indeed! The calf was there because it had been deliberately created. Like the return of a teacher, who has momentarily gone out of her room, she returns to find an inkwell upset, erasers on the floor, perhaps new pictures drawn on the blackboard—but who did it? No one! "Choose you this day whom ye will serve," says Moses. Nor would Joshua, Moses' successor, permit neutrality. "Now therefore fear the Lord and serve Him in sincerity and in truth, and put away the gods which your fathers served on the other side of the flood and in Egypt, and serve ye the Lord, and if it seem evil unto you to serve the Lord, choose you this day whom ye will serve" (Joshua 24:14-15).

Listen to Elijah. "How long will ye halt between two opinions? And the people answered him not a word." But before Elijah was done with

St. Thomas, Apostle



it, they answered him one way or the other. They chose. Neutrality was not allowed.

"No man can serve two masters." It was out of our Lord's experience that He learned that the chief enemies of God are not the men who revile God, who despise Him, but the men who claim the privilege of being neutral. "I let my wife handle this church business," says many a man, thinking he can be an agreeable observer on the sidelines in the battle between good and evil. But he is not neutral. His action is a negative spiritual influence on his children, his neighbors—his country.

One of the great teachings of our Lord is to be found in the parable, "The Last Judgment." Our Lord Jesus Christ did not condemn the men who robbed the poor or exploited the sick. That would have been easy. He condemned the people who stood aloof—they saw the hungry, gave them no food; they saw the sick but did not minister unto them; they saw the friendless and offered no friendship. Confronted with the human need, they did nothing. They thought they didn't have to serve either God or mammon, but they did, and they do. In the parable, "The Good Samaritan," the Lord did not hold up the robbers for condemnation. Here again it would have been easy to point the finger at them. His scorn was for the priest, the Levite, the men who knew the difference between charity and heartlessness, between good and evil and refused to act. They passed by on the other side and did nothing.

There are seven congregations facing persecution, who received the letter from John exiled on the island of Patmos. We know it as the Book of Revelation. Three of the congregations relinquished their faith, were unable to stand in the face of persecution by the Roman Empire. Nor do we dare to be too self-righteous in our condemnation of them. John called them "*cold*." Three congregations were hot. They kept the faith and suffered for it. But John's most obliterating condemnation was reserved for the church which was neither hot nor cold. They, said he, should be spewed out of his mouth.

See Christ before Pontius Pilate, a pathetic figure. Said he, "I find no fault in this man." But because the people continued to cry, "Crucify Him," and because they told him that unless he went along with their desires to be rid of Jesus he would not be Caesar's friend, he took a bowl and washed his hands, saying that he was innocent of the blood of Christ, that he would step out of the picture. He stepped right into the

middle of the Apostles' Creed. The pathetic, vascillating figure of a man who thought he could be neutral about Christ. "No man can serve two masters!" In this day of the cold war, with the whole world having to choose between the *Communist Manifesto* and the Gospel of Christ, we must stand up and be counted. We are in a struggle between tyranny and freedom, between human dignity and regimentation, between atheism and at least religious liberty. There are no neutral people. "Those that are not for Me are against Me," says our Lord. "Ye cannot serve two masters, for either ye will hate the one and love the other; or else ye will hold to the one and despise the other. Ye cannot serve God and mammon."

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Keep, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy; and, because the frailty of man without Thee cannot but fall, keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. Amen.



The Sixteenth Sunday after Trinity

THE RIGHT REVEREND THOMAS BLOOMER, D.D.

BISHOP OF CARLISLE (*England*)

. . . . That Christ may dwell in your hearts by faith
—Ephesians 3:14.

WHEN ST. PAUL wrote the letter from which the above words are taken, he had plenty of time to think things out, for he was in prison. You can picture him pondering the deep things of life and asking himself questions about ultimate realities. He was not in prison for crime, but for his beliefs and no doubt in his enforced inactivity he felt the need to examine the foundations of his faith. So in his letter he sets out to expound the purpose God had for the world long before He created it and how He is working it out.

I consider that this is St. Paul's greatest epistle and that its subject is of the utmost importance today for all Christian thinkers and teachers.

We live in an age when many can see little rhyme or reason in things and are unable to perceive any clear dominating purpose in the world.

/There is great fear in the hearts of men because of the terrible destructive power in the hands of men. There is unrest, dissatisfaction, frustration, nervous strain and mental anxiety; there is in many a sense of futility and a "couldn't care less" attitude.

Where there is no faith, there can be no sense of purpose. When faith dies, futility takes hold.

Men need to hear confident voices assuring them that this is God's world; that God has a purpose for it, and that our lives can only find significance and harmony in Him and His purpose. Man—modern man—desperately needs a living faith in the living God and His purpose in creation.

It is about this that St. Paul writes in his letter. The theme is that God had a purpose for the world before it was created, that the purpose was revealed through Jesus Christ and that it is to be consummated in Him.

Now it is not enough to say that there is a purpose. It is essential to go on and say what it is.

What is the purpose? To use St. Paul's own words (Ephesians 1:10) it is "That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth."

It is well to notice that there is no suggestion that God's purpose will be *fully* worked out here on earth and in time; it is "all things both which are in heaven, and which are on earth." It is a process in time and eternity. How is this purpose being worked out?

The key words in the answer to this question are: "In Christ." In nine verses of the first chapter of the Letter the words "in Christ" or "in whom" occur at least ten times. God's purpose is to gather up in *one* all things in Christ. It is the unity and fellowship of mankind, that is always in the mind and heart and will of God. That unity was broken by sin. Sin always separates. Adam and Eve hid or separated themselves from God. The prodigal went into a *far* country. Your neighbour who

does you wrong will avoid you. Man's disobedience made for the separation of mankind from God; creation was faced with death. Jesus Christ came to the rescue, linked Himself as man with mankind and in His death all died the death of Adam and in His rising again there was a new beginning for man, a new creation in Christ. This new creation is His body, the Church, the new Israel, through which the unity of mankind is to be achieved.

To His Church is entrusted the propagation of God's purpose by going into all the world to make disciples of all men and gather together in one all the nations "in Christ."

In Christ there is no East or West,
In Him no North or South,
But one great fellowship of love,
Throughout the whole wide earth.

This oneness is brought out in a simple way when people say together, "Our Father which art in heaven"—for each is saying to God, "You are my Father," and silently says to fellow worshippers, "You are my brother, my sister—we belong to each other in one fellowship in Christ." "In Him," we are at one with God as well as with each other.

In the Service of Holy Communion this is brought out in a special way. As all draw near to kneel side by side and partake of one bread, one wine, all distinctions fade into insignificance and we know ourselves to be one through sharing the life of our Lord.

There is a mystical union between Christ and His Church, and if our faith is to be active and our religion alive, there must be a mystical union between our Lord and ourselves. The mystical element in religion is not emphasised as much today as it ought and I believe that without it religion tends to become formal and conventional. St. Paul brings it in with deep feeling when he writes in chapter three: For this cause I bow my knees unto the Father of our Lord Jesus Christ that He would grant you . . . to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith . . ."

Christ dwelling in our hearts. Paradoxically we are "in Christ" only as He dwells in us. The New Testament emphasises again and again the reality of this mystical union between God and man, and the in-flowing of the Living Lord into the lives of His followers. If Jesus

Christ is to dwell in us, He must dominate our minds, govern our feelings and bend our wills.

Christ and our minds. Our minds must examine the claims of Jesus Christ. Here is intellectual effort. But there is another important mental activity which I can only describe as the opening of the mind to Him. This comes through contemplation, prayer and worship. In these activities the mind is directed towards God and becomes receptive of the ideas, values and spirit of God as they are in Jesus Christ. As we "think on these things" they will become part of us. Let the mind be directed in earnest quest towards Jesus Christ and He will enter and possess it.

Christ and our feelings. Our feelings can be sublimated and as we contemplate the love of God revealed in Jesus Christ and demonstrated on the Cross of Calvary, we are caught in that love and our feelings become governed by it.

"Love so amazing, so divine, demands my life, my soul, my all."

Christ and our wills. When the will and the imagination are in conflict, the imagination always wins. We need to let the imagination be fired by the vision of God and His eternal purpose; to keep that vision before our eyes and see our own lives, related to it through Jesus Christ. "Not my will but Thine be done."

We do well to pray that Christ may dwell in us by faith, for through His indwelling our lives become full of significance, rich in fellowship and linked to the eternal purpose of God "to gather together in one all things in Christ."

The world seeks unity through organisation—the acceptance of conditions agreed or imposed. God's way to unity is through organism—the sharing of a common life that makes the parts one. His way for you and me is a personal relationship with Jesus Christ, which issues in a social relationship with other people throughout the world.

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O Lord, we beseech Thee, let Thy continual pity cleanse and defend Thy Church; and, because it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness; through Jesus Christ our Lord. Amen.

The Seventeenth Sunday after Trinity

THE MOST REVEREND ALAN JOHN KNIGHT, C.M.G., D.D.

BISHOP OF GUIANA

ARCHBISHOP OF THE WEST INDIES AND METROPOLITAN

Take My yoke upon you, and learn of Me; for I am meek and lowly in heart.—St. Matthew 11:29.

ON THIS SUNDAY the Church teaches us the lesson of humility. Humility is not merely an ornament to the Christian character but is fundamental because duty to God and duty to neighbour derive from no other source. "Lowliness of spirit towards God is the passport to the Kingdom of Heaven and meekness alone can inherit the earth." (Fr. Longridge, S.S.J.E.)

I. TOWARDS GOD

1. *Consider* your own nothingness: to God you owe all that you have and are, *e.g.*, (a) your creation and continued existence, (b) your redemption through the death and resurrection of Jesus Christ, (c) your sanctification by the Holy Spirit. Make acts of faith, hope and charity.

2. *Make an act of self-examination*: (a) Am I more concerned with my own comfort, happiness, security, successful career, etc., or with my vocation, with God's all-loving and all-wise purposes for me? (b) In making decisions do I rely upon my own judgment and upon the advice of friends and colleagues only, or do I seek the guidance of the Holy Spirit? (c) In my prayer do I presumptuously suggest to Almighty God what I think should be done, or do I say and *mean*, "Thy will be done"? (d) Do I go to church, take part in public worship and use the sacramental means of grace primarily for my own gratification and satisfaction or to the greater glory of God? (e) Upon whom are my devotions centred—upon God or upon myself?

3. *Recollect* the humility of our Lord: *e.g.*, (a) In His Incarnation "He emptied Himself . . . being made in the likeness of men." (b) In the poverty, humiliations and misunderstandings that He willed to suffer during His earthly life; "He came to His own, and His own

received Him not." (c) In His submission to the temptations of the devil and the power of evil men. (d) In His passion and death upon the Cross. (e) In the insults and persecutions which He continues to suffer in His Mystical Body, the Church, both from sinful members within and from enemies without.

II. TOWARDS YOUR NEIGHBOUR

1. (a) *Consider* the implications of the first two words of the Lord's Prayer: in addressing Almighty God as "Our Father" we acknowledge that we are all His children, equally members of the Family of God. (b) "God so loved the world that He gave His only begotten Son"; and our Lord did not scorn to call sinful men and women His brethren. (c) If you are superior to others in intellect, culture, piety, etc., who gave you this superiority? What do you have that you did not receive from God? And if it was given you what right have you to boast about it as though the credit were due to you? Say the Collect for Quinquagesima, asking for the gift of charity.

2. *Make an act of self-examination*: (a) Have I learnt to be content with what I am—or rather with what God would have me be? (b) Or do I envy X and despise Y? (both "superiority complex" and "inferiority complex" originate from a lack of humility). (c) Am I self-opinionated, setting my private judgment above the teaching of the Church? (d) Do I pretend that minor matters are matters of principle in order to get my own way? (e) Am I always willing to listen to others and to try to learn from them? There is something to be learnt even from the meanest. (f) Do I deal fairly in all transactions, doing to others as I would like them to do to me? (h) Do I sincerely try to love my neighbour for Christ's sake?

3. *Recollect* again the humility of our Lord: *e.g.*, (a) He, the Source of all knowledge sat at the feet of the doctors and learnt at Mary's knee. (b) He was baptized by John. (c) He accepted hospitality wherever it was offered and was known as "the friend of publicans and sinners." (d) He took on Himself the form of a servant and washed the disciples' feet. (e) He suffered Himself to be misunderstood, despised, rejected. (f) He, the Judge of Mankind meekly stood trial before the Sanhedrin, Herod and Pilate. (g) He died that we might live.

III. THE YOKE OF CHRIST

Humility is an essential element in the development of Christian character because without it we cannot be in the right relationship with God or man. Our Lord proclaimed the meek to be blessed and said that they should inherit the earth, and we see how God has always chosen lowly souls to accomplish His great purposes, *e.g.*, the lowly Virgin to be the mother of Jesus, poor fishermen to be apostles. As St. Paul reminded the Corinthians: "Ye see that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the mighty; and the base things of the world and things which are despised hath God chosen, yea and things of no account, to bring to nought things that are; that no flesh should glory in His presence."

It is important, however, to distinguish (as St. Bernard does) between the abstract truth of humility and the practice of humility as a Christian virtue. Philosophy may teach the truth of our own nothingness in relation to God who is the Creator and guide of all good things; and worldly wisdom and the sanctions of society may teach us to have a due regard for the rights and feelings of others. But the *virtue* of humility carries us much farther. It depends for its very existence upon supernatural grace, and can be learnt only from Christ. "Let this mind be in you," says St. Paul, "which was also in Christ Jesus." Through the mystery of the Incarnation each one of us has been brought into union with God. We are Members of Christ, in the Church which is His Body and of which He is the Head, and so have been made partakers of the Divine Nature. It is in this sense and context that our Lord commands us to take His loving yoke upon us, and learn of Him; for He is meek and lowly in heart.

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Lord, we pray Thee that Thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. Amen.

The Eighteenth Sunday after Trinity

THE RIGHT REVEREND HAMILTON H. KELLOGG, D.D., S.T.D.
BISHOP OF MINNESOTA (U.S.A.)

IN THE COLLECT for the Eighteenth Sunday after Trinity, we pray for God's "grace to withstand the temptations of the world, the flesh, and the devil." Life has been called a battle, and so it is! Yet, if you please, it is not just one battle, but a whole series of battles. Among these battles, and the one for which this Collect would seem to comprise an appropriate text is: "The Battle Against Temptation."

Sooner or later, temptation is certain to challenge each and every one of us. A "challenge"—that is just exactly what temptation is! It is a challenge to the best in one to refuse to submit to the worst in one. It is a challenge to remember that one is God's child, and not the world's. It is a challenge to strive to discover what God's will may be in a given circumstance, and to do it rather than to yield with headlong heedlessness to one's own will.

Whenever temptation comes, then a critical hour has struck for the soul. Then, everything depends not upon how strong the temptation may be, but upon how strong the tempted one may be to resist its fascination and its lure.

The temptation of our Lord occurred at the very beginning of His ministry. Before He began to preach the "Good News" which He had for a battered, broken and sinful humanity, He was driven into the wilderness to be tempted of the devil. All His redeeming and soul-saving ministry hinged upon what Christ did when challenged and confronted by temptation. Likewise, the subsequent usefulness and value of a life—your life or mine—well may depend upon how that life reacts in the time of temptation. It is just that decisive and final for, indeed, there is a finality about yielding to temptation, which often is blurred by the momentary, alluring bright light of temptation's fascination.

In discussing this important and solemn theme of temptation, I first should like to invite your attention and consideration to some of the types of temptation which assault man's soul, and then to the defenses which one can muster against them.

The basic types of human temptation are those, which in His humanity, our Lord met in the wilderness, and which, likewise, are specified in this Sunday's Collect, namely, those of the world, the flesh and the devil.

1. First, let us consider the temptations of the flesh, because Jesus' first temptation was of the flesh. The devil came to Him after He had fasted forty days and forty nights, "and was anhungered." In other words, when His power of resistance naturally would be at the lowest point. It was then that Satan suggested to Him that, if He were truly the Son of God, He should turn the nearby stones into bread that He might eat. That would have been no compelling temptation to one who was not torn by hunger but, after a strenuous fast of forty days and forty nights, the very mention of food posed an exceptionally strong temptation. And, of course, temptation usually attacks in a situation like that which has conspired to reduce resistance to its lowest point.

Satan knows all the appetites and hungers of our nature, and tempts us accordingly. These human appetites and hungers in most cases possess their natural and proper uses. However, it is Satan's insidious strategy to point out as some always would have us believe, that it never is a sin to indulge a physical appetite or hunger, because God Himself implanted them in us. That was the ambush in which Adam and Eve were caught, when they ate the forbidden fruit. That was the trap into which Esau fell when he despised his birthright, and exchanged it for Jacob's mess of pottage in order to satiate his gnawing hunger. "Behold, I am at the point to die; and what profit shall this birthright do to me?" That, in substance, is what every one who yields to the temptation of the flesh says, either before or after his submission.

2. The temptations of the world usually are related to an obsession for power or profit. They become for the tempted the pinnacle of life's temple—the consummation of all one's strivings through the years towards his chosen goal.

Then, at long last, after many years of devotion to and reliance upon material possessions, one discovers that, consciously or unconsciously, he has set up an idol and is bowing down before it and worshipping it. Yes, such a one has a religion to be sure, and its name is materialism! He has permitted the drift of life, and his over-striving for worldly powers and profits, to carry him beyond the point of free choice. They no

longer are his, but he is theirs—completely shackled by them. Thus it is that all too many spend the first part of their lives trying to get rich, and the other part trying to get well. How futile and pathetic!

3. The temptations of the devil usually are temptations, as I see it, to exchange deities, and to worship some god or gods which we ourselves have made rather than the one God who made us and the world in which we live, move and have our being. These temptations always represent Satan's supreme effort to win us from the Creator-Father and His Redeeming Christ.

Before proceeding further, let us see if we can describe with some helpful degree of clarity and understanding those elements which comprise a man's real god. It seems to me that, whenever and wherever a man discovers something to which he gives his complete dependence, devotion and trust, he then has found his real god. For example, a man is dependent upon liquor and trusts it, above all else, to pull him through this period of anxiety or that period of tension, so we say that liquor is his god. Likewise, one's dependence may be on dope or sex, and so, one of them becomes his real god rather than the God to whom he piously may proclaim his loyalty when reciting the Apostles' Creed of a Sunday morning in Church. The same, of course, applies to some mighty good and worthwhile things. One can make gods of them, too! That is why, when an individual is dependent upon and devoted to art, music or even a humanitarian cause or his work, we are prone to say that he has made of it his god, and we are right, because what he has done is to yield to the temptations of the devil, and worship Satan in one form or another, and not his Heavenly Father.

Constantly, multitudes are being led by Satan to the top of that "exceeding high mountain," which is Mount Temptation, and being lured by Satan's seductive offer. "All this will I give thee—but only upon this little condition—that thou wilt fall down, and worship me—rather than the God who created thee." Ah, yes, the temptations of the devil are temptations to exchange the Creator-God for some god or gods of our own manufacture; to exchange the God (big "G") who made us, but upon whom we seldom really depend, for one or more gods (little "g"), whom we have enthroned in our lives, permitted to dominate our wills, and upon whom we really do rely. Of course, it always comprises an exchange of the true for the false!

Now, how shall one arm and defend himself to resist temptation?

1. A very important defense against temptation is to make immediate war upon it, whenever it knocks at the door of your life. Whatever we may think of "blitzkrieg," or lightning tactics in international relations, they constitute the most successful tactics for waging war upon temptation. To argue or debate with temptation, to parley with it, to hesitate for a single moment in the resolution of the heart, or the thought of the mind, is to grant temptation a clear advantage in the conflict that must follow.

2. Of course, as the Collect for this Sunday reminds us, grace—God's grace—is the mightiest defense of all against temptation. Well, just what is grace? Others may have other definitions, but the most helpful and satisfying one for me is this: "Grace is the unyielding concern of God for man." That is God's part of grace, but there is another part, and that is man's part. Perhaps we can define it on this wise: "Grace is man's awareness of the nearness and reality of God, and His love, mercy and redemption for even the most 'miserable offenders.' "

How can one develop this grace? Indeed, there may be other ways, but I believe that constant Bible reading, regular prayer and a carefully prepared-for and regular reception of the Holy Communion certainly are among the most sure and trusted avenues of God's grace. But—most vital of all as an avenue of God's grace, and as a stout defense against temptation is Christ Himself. Live constantly in His presence; make Him the Invisible Companion of your life, and you soon will learn that, when you sing the words of the old hymn: "Temptations lose their power, when Thou art nigh," you are voicing not poetry, but fact! And, behold, the battle against temptation is won!

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Lord, we beseech Thee, grant Thy people grace to withstand the temptations of the world, the flesh, and the devil; and with pure hearts and minds to follow Thee, the only God; through Jesus Christ our Lord. Amen.

The Nineteenth Sunday after Trinity

THE RIGHT REVEREND HARRY SHERBOURNE KENNEDY, D.D.
BISHOP OF HONOLULU

*Be ye angry, and sin not; let not the sun go down upon your wrath
. . . Let all bitterness, and wrath, and anger, and clamour, and evil
speaking, be put away from you, with all malice.*

IN A VERY CONFUSED world, everybody gets hurts and wounds, both physical and mental. Some people seem to get more than their share. Life for them begins to feel as though it were all bitterness.

However, the hard knocks of life come in different ways to all of us. Accidents happen, unkind words are spoken, crushing blows strike; some are deliberate hurts; others are accidental.

It is the deliberate hurt, with vengeance and venom that makes us angry and bitter. It fills us with a desire to "get even" with others and to pay them back in kind. The snub, the bit of sarcasm, the stinging rebuke linger in our memories and make us seek for the chance of revenge.

Who can save us from this bitter passion to *get even*? Who can take from us the deep fire of resentment and replace hatred with love? Only Christ can bring about such a change, as He demonstrated from the Cross.

Our Lord, while on earth, said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you."

St. Paul caught this same spirit when writing to the Ephesians. He said, "Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice."

We all agree that to forgive is healthy, but to bear malice and hate makes for sickness of mind, body, and spirit. Malice and hatred cause us to exaggerate the injury done, and give us a bitter and cynical outlook on life. People who live for vengeance make no constructive contribution for the good of mankind.

The spirit of forgiveness, however, is life-giving. It is a tonic to the

mind, as well as the body. It is a marvelous feeling to be forgiven by someone, but it is more wonderful to forgive.

Forgiveness is the only antiseptic for the poison of hatefulness. For those who really know the grace of God, our Lord can transform their bitterness into understanding and their hate into love.

There are those who feel that forgiveness is apt to be harmful, if divorced from punishment which should accompany wrong-doing. However, we must bear in mind that punishment and revenge are not the same. The person who seeks revenge is setting himself up as the judge in his own quarrel, and he wants to render the verdict and administer the punishment.

When we witness our Lord's experiences with forgiveness, we find that sometimes it failed to bring the results of repentance we feel it should. But we know that the centuries have proved the wisdom of His actions. Although Jesus' forgiveness may have failed to affect the person forgiven, it did bear fruit in affecting the lives of those who looked on.

Where there are instances of forgiveness sometimes failing, there are also instances where it often succeeds; whereas hate never succeeds, except in producing more hate.

It is well to remember that although our forgiveness may sometimes fail, we must not quit trying. A surgeon does not cease to be respected and used, because his surgery may not always cure the patient. Forgiveness is not to be considered as foolish, if it fails to bring about a favorable response in every life.

The arms of the Cross stretch forth appealing to all Christians and saying, "This is the way Christ dealt with hatred. Forgive and you shall be forgiven."

Do not let your resentment and anger simmer and burn. Waste no time in extending forgiveness, for it will mean health to your body, peace to your mind, and joy to your soul.

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O God, forasmuch as without Thee we are not able to please Thee; Mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. Amen.

The Twentieth Sunday after Trinity

THE RIGHT REVEREND WALTER MITCHELL, D.D., S.T.D.
RETIRED BISHOP OF ARIZONA (U.S.A.)

See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil.—Ephesians 5:15.

IF THERE WAS EVER a time when Christians should obey that injunction, surely that time is now. The papers, radio, television all have been broadcasting the statement containing the reasoned convictions of nine scientists, including seven Nobel Prize winners and Einstein (said to have been almost the last he ever made), which leaves no doubt about that. Mr. F. E. Murray of our Atomic Commission has said: "Man has within the range of his grasp the means to completely exterminate the human race." Churchill has written that this "is the point in human history to which all the glories and toil of men have at last led them." Moses said long ago—equally true of our day—"This day there is set before you life and good, death and evil."

WHAT TO DO?

We are clearly shut up to the choice of one of two plans—the use of force, which competent authority assures us leads to the complete "extermination of the human race" or the use of love, which leads to the abundant life our Lord offers to the human race. Heretofore, most Christians, including most of us, while passing pious resolutions against war, when war came, have been able to support it on the ground that it was a "just war"; about which our Lord said just nothing at all which we could use to defend it. Now, however, according to the foregoing quotations, we can no longer do that and, as we say, "get away with it."

Faced with the possibility of the complete extermination of the human race, the world is turning more seriously to the policy of the peaceful use of these new powers. We are taking the lead in this endeavor.

Unfortunately and tragically, we are willing to drop the use of

force only if other nations (whom we do not trust to keep their word) will too. That would seem to be the same as saying, in effect, "We will behave ourselves if you will. If you use these new powers against us, we will use them against you, and we can injure you more than you can us." We would retaliate! Even if it meant the complete "destruction of the human race." "If we have to go down, we will carry the world with us"—and we say we are followers of our Lord. In other words, if we could just manage it so that we could say that the blame was on some one else, that would justify our destroying the world and ourselves as part of it. In such instances in the past, statesmen have relied upon the "verdict of history" to free them of any wrongdoing. But in this case, that cannot be done because there would be no history on which to rely. History would stop with the use of nuclear weapons.

WHAT TO DO?

Well, we must surely all agree that retaliation (and there is no escape from the conclusion that that is our present policy) is simply the Old Testament's "eye for an eye" and a "tooth for a tooth," than which there is nothing our Lord ruled more entirely out as a way of life for His followers. "But, *I say unto you, Love your enemies, do good to those who hate you and despitefully use you*"—WHICH IS EXACTLY WHAT HE DID! He expects us to do "likewise."

Moreover, in fact, a policy of retaliation deliberately turns our foreign policy over to those we now fear may attack us—a little less so right now, thank God. That policy leaves us no freedom of action. What we do depends not upon whether our Lord wants us to do it, but on what our potential enemies do. If they use restraint, we will use restraint; if they use love, we will use love; BUT, IF THEY USE FORCE AGAINST US WE WILL USE FORCE AGAINST THEM, EVEN TO THE "COMPLETE DESTRUCTION" OF THEM AND EVERYTHING THEY HAVE, AND OF OURSELVES TOO. They decide for us what we shall do. We console ourselves with the reflection that if the human race is thus "completely exterminated," it will be their fault, not ours. To what an absurdity have we come! For we and all men, will be just as dead as if we admitted it was our fault.

"LOVE WON'T WORK"

How do you know? As Chesterton said, "Christianity has not been tried." And, of course, the New Testament gives us plenty of examples of the behavior of men who were convinced "it would not work." There was John, whom our Lord called at that point in his development, "the son of thunder," an apt title as we shall see. They were going up to Jerusalem from Galilee and desired to spend the night at a Samaritan village, but, because they were headed for Jerusalem, they were not permitted to do so. "Let's call down fire on them and burn them up," said the "son of thunder." "Let's retaliate; treat them worse than they treated us." You remember our Lord's rebuke—"You know not the spirit ye are of."

Later, something happened to this "son of thunder." He received the gift of God, the Holy Ghost, and became St. John, the beloved disciple. But he had to be exiled on the Isle of Patmos first, to find it would work.

There was that boastful braggart, Peter, who was so certain of his own loyalty to our Lord but equally doubtful of that of the other disciples. At this time, he, like the "son of thunder," did not believe love would work. When our Lord was arrested in the Garden of Gethsemane, you remember, he retaliated by cutting off the ear of Malcus, servant of the high priest. Again, what did our Lord say? "He that taketh the sword will die by the sword." (Translated into our modern speech, he that taketh nuclear weapons, shall die by nuclear weapons). Even more significantly, He said that if His Kingdom were of this world, His followers would fight and He would have more than twenty legions of angels to help; but, because His Kingdom was not of this world, there were to be no angelic hosts nor human fighters to rescue Him.

St. Paul put it a little differently. He said we were to be in the world, but not of it. But the boasting Peter had to find that it would work, as we say, the "hard way." Between the Day of Pentecost, when he received the gift of God, the Holy Spirit, to the day of his death, when he insisted upon being crucified head down, because of his betrayal of his Master, he found our Lord's way would work and the boastful Peter became the "Rock," St. Peter.

Again, there was Thomas, the Doubter. He did not believe it would work and when told that it had in our Lord's resurrection, declared he would not believe it unless he could put his finger into the holes in our Lord's hands and his hand in the hole in His side. But, when our Lord, after His resurrection, offered to submit Himself to this test, the doubting Thomas, become St. Thomas, the Apostle, exclaimed, "My Lord and my God." Remember the significant remark of our Lord to him? "You believe because you have seen; blessed shall they be (ourselves) who believe without having seen."

On the road to Emmaus, the disciple, Cleopas, did not believe it would work but, when our risen Lord revealed Himself at the breaking of bread, Sabbath journey or no Sabbath journey, black night as it was, "for joy" he hurried back to Jerusalem to tell the others that it did work.

Saul of Tarsus did not believe it would work and held the clothes of those who stoned Stephen, who was proclaiming that it did. Years later, when he also received the gift of God, the Holy Ghost, he found from personal experience that it would work and left us the most perfect statement of the cleansing power of love in those who make it their way of life in the 13th Chapter of First Corinthians.

We are apt to mistake the meaning of love. Years ago when conferring with a couple about to be married, the man said, in effect, "Of course, I love this girl now; otherwise I would not want to marry her. But how can I be certain now that twenty years hence I shall feel the same way?" He thought it was a question of feeling—putting the "cart before the horse"; for love, as St. Paul's great chapter tells us, is a way of acting, of behaving. In it he tells us how love should behave, not a word how love feels. Live love and you will feel love. Those whom we love usually end in loving us; people cannot, as a rule, stand out forever against love. But if they do, our part is just to keep on loving them for all we are worth.

In personal affairs as in national, retaliation is the way of Satan, not of God. The use of force in our personal life, or the feeling of resentment, is as devastating as in national life. There was some excuse for the "son of thunder," Peter the braggart, Thomas and Cleopas, the doubters and Saul, the hater, because they had not received the Holy Spirit. You know how differently they behaved afterward. There is no excuse for us to behave as they did before, for we too, have received the same gift

of God, the Holy Ghost. Personal lives are being destroyed all around us for lack of love. We, as individuals, face Christ or chaos. Therefore, let us love!

‘ ‘ ‘

O Almighty and most merciful God, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things which Thou commandest; through Jesus Christ our Lord. Amen.

❧

The Twenty-First Sunday after Trinity

THE RIGHT REVEREND ROBERT MILTON HAY
BISHOP SUFFRAGAN OF BUCKINGHAM (*England*)

Now being made free from sin and become servants to God, ye have your fruit unto holiness and the end everlasting life.—Romans 6:22.

TWO WORDS LEAP straight to the eye out of to-day's Collect—pardon and peace, two elements of supreme importance in the life of man.

What is that life? The text tells us—a servitude. Whether we like it or not, man is born to serve (contrast the opening sentence of Rousseau's *Social Contract*). In other words, every step we take, every thought we dwell upon, is an act of service to one Master or another—to God or to Satan.

However much we may prate of freedom and independence, there can never be for us any such thing; we are slaves. "No man can serve two masters," we are told; but of those two no man can help serving the one or the other.

There are two great causes in the world; the one embraces everything which accords with and forwards the will of God; the other everything which hinders and thwarts it. Every wilfully idle moment, every harboured thought of malice, every deliberate act of injustice or impurity, ministers to the purposes of evil: just as surely as every tiniest spark of courage, unselfishness and love helps to bring in the Kingdom of God.

We are servants to God—or servants to sin: there is no neutrality and no alternative: "He that is not with me is against me, and he that gathereth not with me, scattereth."

I am not saying that any one of us is consistently and all the time either the servant of God or the servant of sin: or that we do not veer rapidly from one service to the other, showing the best of ourselves in one company at one moment and the worst side in other company at another: but simply that we humans are by nature and circumstance *servants*—slaves would be the more literal translation; that is our appointed lot: and, being servants, we must at any time be serving either God or His arch-opponent.

Within this servitude, it is true, is a limited measure of freedom and responsibility. We are slaves after the more humane model, wherein the master profited by giving the slave a degree of freedom and initiative while retaining the ultimate results of his labour: rather than according to the cruder type with its fetters and its denial of personality.

And that is surely the extent of our vaunted free-will—that while we can do what we please (or largely so) within the limit of serving one of two masters—God, or he-that-is-against-God, we can never be free of the obligation of service to either one or the other. It is inescapable: we are not on a see-saw, where we can creep to the point of balance and not be putting our weight on either side. Rather are we in a tug-of-war, where the moment we cease to pull our weight we contribute to our opponents' victory. That is why it is so utterly untrue to say, "My life is my own, to do as I like."

Be humble about it: it is the life of a slave—no more: but a slave who at any moment has choice of two masters, and only two.

What has all this to do with "pardon and peace?" Just this. *Pardon* is the process of passing from the service of Satan to the service of God, of recognizing and realizing certain ways of life and acts and thoughts as being of service to the Enemy, and therefore disowning them in favour of the service of God. We may go through this process of pardon again and again—even until seventy times seven: this being taken back into the service of God.

Somehow we never doubt—perhaps from sad experience—that recruits are always welcome to the ranks of the Devil's army; but it is just as true of God's service as well. Though diffidence and shame may hold

us back, pardon is a door that is always open—into the service of the better Master.

And *Peace* is the state of remaining resolutely and consistently in that service, the inward peace that descends upon us, not after the battle is won, but when it is entered upon and the challenge taken up: not when the course is ended, but when it is clear before us. Peace, not of nirvana, but of seeing new worlds to conquer and knowing the secret of conquest.

We are told that in His service we can forget for a time our servitude, and think of ourselves not as servants, but sons: but only for a time: perfect peace is unattainable here: sooner or later we find ourselves having defaulted; and unless we are content to remain servants of sin, the process of pardon must be gone through again, and peace sought and won through sorrow, through forgiveness and a fresh acceptance of God's service.

And then once more we are at peace: because *at once* we are serving God. There is no interval, no waiting, never a neutral moment. For the penitent who is crawling back out of the mud may be bearing infinitely more arresting witness to God's love than the saint on his pedestal.

* * *

Here is life as I know it:—

PEACE—the state I am in, regardless of outward circumstance,
as long as I am consciously and conscientiously trying
to do God's will.

PARDON—the means whereby, when I have forfeited that
peace, I may have it restored again,
“and serve Thee with a quiet mind.”

‘ ‘ ‘

Grant, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through Jesus Christ our Lord. Amen.

The Twenty-Second Sunday after Trinity

THE RIGHT REVEREND RICHARD AINSLIE KIRCHHOFFER, S.T.D., D.D.
BISHOP OF INDIANAPOLIS (U.S.A.)

Ye are no more strangers and pilgrims, but fellow citizens of the saints, . . . and of the household of God.—Ephesians 2:19.

THE FIGURE OF the Church as a household is not a usual one, and not as familiar as it might be. Yet the Collect for this Sunday asks God to "keep thy household the Church in continual godliness," and the Epistle and the Gospel for the day point up certain virtues which have to do with a godly household.

Our Lord was continually dealing with familiar household matters. He likened the Kingdom to a farmer sowing a field for the support of his household, and to a woman making bread to feed her hungry family. The lost boy, the misplaced coin, the patched garment, the new wine skins for new wine drew forth nods of recognition from his hearers. Apparently household matters are of extreme importance.

We had best begin, then, where we live . . . with our own households. What is it makes them click? Or, if they are not all that they might be, what it is makes them falter and fail? Is it the amount of money we have to run them? Or the sort of house we live in? Or the clothes we wear or the food we eat?

It would be stupid to claim that these things are unimportant, but still more stupid to say that they are the most important. Too many have joined the ignoble army of heretics who go on the assumption that if we give our families shelter, food, clothing, an education, social graces and suchlike, that we have done all that is necessary. But what about a sense of values? And when we come to the Church, and its functioning unit the parish, we are forced to admit that all too often the externals overshadow the hidden intangibles.

"Keep thy household the Church in continual godliness"

The things that keep the Church in continual godliness are the same that bind our households together. Let's mention just three of them.

The first is a sense of belonging. What greater damage can be done

to a child's personality than the realization that he is not wanted, that he does not belong? And how does he come to such a bitter realization should such a tragic experience be his? By what is said? No; rather by what is not said. By what is done? No; rather by what is left undone. The subtle, undergirding atmosphere which creates real family living is what gives him that essential sense of being wanted and loved and needed.

Perhaps one of the greatest needs in the family of the Church is the willingness and ability on the part of the members of the family to impart to the new members that sense of belonging, of being wanted, of being loved. It cannot be done by words alone, though right words, spoken from the heart, help. Nor can "getting organized" turn the trick. It takes a great deal more than activity, upon which we depend too greatly. Yet where there is a corporate concern for the deepest needs of the individual this sense of belonging is actually imparted, and nothing can take its place.

Another essential ingredient in any enduring (and therefore godly) household is forgiveness. It's a costly thing, forgiveness. God knows its cost as He submitted to everything that human pride and prejudice could bring against Him. And it is a subtle thing, too. For in our most-used prayer we ask to be forgiven as we forgive, and all too often continue in our unforgiving ways. Yet all of us who have trodden the costly and subtle ways of family life know that no creative life can exist without it.

The same thing is true of our Churchly households. The unforgiving attitude towards those who have made mistakes, towards those who have done us some hurt, towards those who perhaps have greater ability than we, or towards those who have come to positions of power and influence for one reason or another, can quench and blot out the inner creative spirit in any unit of the Church's life. And still we ask to be forgiven as we forgive. It is indeed costly; it is truly subtle.

It is obvious, of course, that the God-given ability to create and impart a sense of belonging, and the grace of a forgiving spirit, stem from roots that go down deep into the rich soil of love. Any enduring household must have self-forgetful love at its heart. It is not so much a matter of willing; it is more a matter of growth. We all begin with ourselves at the center, and it is only by the grace of God that we grow up to God and out to others. When we begin where we live—in our own households

—we realize that we do not love the members of our families only when they are lovable. Down through the years we have had to put up with all sorts of unpleasant attitudes and conditions on the part of our children—ignorance, self-assurance, irresponsibility, noise, dirt, bad manners—yet we live through such things and go on loving them because we hope—we even know in our hearts—that these are passing phases, and that eventually they will grow up. Yes, we continue to love them even when they are unlovable, and that is exactly what we expect God's attitude to be towards us. Did you ever ask yourself, "What would happen to me if God stopped forgiving and loving me?" And then, "What happens to other people (and to me) if I stop forgiving and loving others when they are unlovable?"

How true it is, as Mr. C. S. Lewis points out, that somewhere along the line there comes to all of us the parting of the ways when either we say to God, "Thy will be done"; or else God finally must say to us, "All right, your will be done"! Of course it is not easy to create for others a sense of belonging; of course it is hard to love people who are quite unlike us, and who at times are unlovable; certainly it is extremely difficult and terribly costly to forgive—hard, and difficult and costly because it means forgetting ourselves. But it is only so that we become no more strangers and pilgrims, but fellow citizens of the saints, and of the household of God. It is only as our households are kept in continual godliness through a sense of belonging, through forgiveness and love, that we will be freed from all adversity (as the Collect asks) and devoutly given to serve God in all good works.

* * *

Lord, we beseech Thee to keep Thy household the Church in continual godliness; that through Thy protection it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy Name; through Jesus Christ our Lord. Amen.

The Twenty-Third Sunday after Trinity

THE MOST REVEREND ROBERT WILLIAM HAINES MOLINE, M.C., D.D.
 ARCHBISHOP OF PERTH
 METROPOLITAN OF THE PROVINCE OF WEST AUSTRALIA

Our citizenship is in heaven.—Philippians 3:20.

CHRISTIAN CITIZENSHIP is the subject of the Church's teaching on this Sunday. St. Paul was a patriot, proud of his Jewish blood and of his status as a free-born Roman. He was deeply conscious of his earthly citizenship, but Christ had called him to another citizenship, to whose claims he must subordinate all lesser loyalties. In his letter to the Philippians he draws a contrast between the standards of the world and the kingdom of heaven, and he reminds his converts of their Christian duty:—

OUR CITIZENSHIP IS IN HEAVEN

The Gospel for the day records the incident when our Lord was questioned about paying tribute to Rome. The Jews are not the only people who object to paying taxes; and in our Lord's day there were special reasons for the unpopularity of Roman tribute. In comparison with other parts of the Roman Empire the administration of Palestine was inferior and corrupt, and the method of collecting taxes was often unfair and oppressive. Moreover, the Pharisees were opposed to foreign taxation on religious grounds. They regarded it as an infringement of the rule of God over His chosen people, and they held that any support of the claims of Caesar would be an act of disloyalty to their religion.

The Herodians who accompanied them on this occasion were not concerned with religion. They were materialists who thought that they could best serve their selfish purposes by keeping in with the secular powers, and they would accuse of treason anyone who resisted the Roman levy.

The question—Is it lawful to pay tribute to Caesar or no?—was intended to place Jesus in a dilemma. It appeared that He would have to offend one side or the other, either the religious people or the secular authorities. It has been said that in His answer He contrived to give

maximum offence to both parties. He certainly did not shirk the issue, and yet He left His adversaries disappointed no doubt, but without any grounds for complaint or accusation.

Render to Caesar the things that are Caesar's and to God the things that are God's. That saying sums up the principles of our citizenship. It dispels the popular illusions that the claims of Caesar are in conflict with the claims of God, and that to be "other-worldly" is tantamount to being ineffective in this world. The truth is that the best citizens of earth are those who are most conscious of their membership in the kingdom of heaven.

It is of course a fact of experience that the kingdom of heaven is in constant tension with the world. Every sincere Christian knows what it means to be in the world and yet not of it. Jesus warned His disciples that they would meet with opposition and persecution. He Himself was rejected by His fellow countrymen as a traitor, and He was executed by the Romans for high treason. His faithful followers have shared His experience. The great persecutions of the Church, in the past and in our own time, have been undertaken ostensibly in the interests of national security and good government.

We have to remember that Jesus was the greatest revolutionary of all time. The kingdom of heaven is a revolutionary movement, but unlike other revolutions it does not make a direct attack upon any political or social system. It goes below the surface into the hearts of men and women. It begins with a moral challenge: "Repent ye, for the kingdom of heaven is at hand."

The kingdom of heaven is the theme of the gospel. The Old Testament prepares for it. The New Testament reveals it. The Church was founded and commissioned to bring men and nations into it. The whole of our Lord's teaching by word and deed was directly or indirectly concerned with it. In the Beatitudes Jesus describes the ideal character of God Himself, and in its light Jesus proceeds to give a new interpretation of the ancient law. In the parables He gives us various aspects of the kingdom, its growth, its comprehensiveness, its scale of values, its honours and rewards, and the duties and privileges of its citizens. In His friendliness and human sympathy, in His ministry of healing, in His

hatred of sin and His love for the sinner, and most of all in His perfect obedience to the will of the Father, Jesus shows the kingdom of heaven in action. Wherever we see a man or woman, a boy or girl, trying to follow Christ, we catch a glimpse of the kingdom of heaven.

The kingdom of heaven or, as it is sometimes called, the kingdom of God, has no frontiers or armies or politics. In those respects it does not compete with the empires of the world. Its dominion reaches across all the barriers which divide mankind into rival groups. For that reason it is the one movement capable of establishing peace on earth. It is a spiritual state, of heart and will, in which God rules the lives of all its citizens. That is the basic principle which distinguishes it from the kingdoms of the world, and brings it into conflict with human society wherever the supremacy of God is not acknowledged.

Now, what does this add up to in terms of our daily lives? Think of it this way. In baptism we are made inheritors of the kingdom. That phrase contains a promise for the future. It also confers a citizenship here and now, which we are free to accept or reject; but the results of our choice are beyond our control. We may have God in our lives, or we may leave Him out; but we cannot drive Him from His throne. Like the men in the parable we may say that we will not have this man to reign over us. Too often men have joined the crowd that cried, "Not this man, but Barabbas." We know from experience the consequences of preferring the man of blood to the Prince of Peace. The alternative is for us to accept Christ as King.

What then becomes of our earthly citizenship? It takes on a new significance, and temporal things become invested with eternal value. We sometimes are tempted to make light of our failures here by saying that it will all be the same in a hundred years' time. But that is not the case. The opportunities and responsibilities of our earthly lives are lent to us by God. They come to us new every morning, and in the evening they go from us, never to return. But you and I go on, and we carry forward into eternity the moral and spiritual impress on our characters of what we think or say or do in this life. You cannot draw the line between earthly and heavenly citizenship, and in doing so to grow more worthy of it. Let us offer to God the service of our earthly citizenship,

and at the last, when earthly things have passed away, we shall receive the smiling welcome of the King of kings: "Well done, good and faithful servant. Enter thou into the joy of thy Lord."

1 1 1

O God, our refuge and strength, who art the author of all godliness; Be ready, we beseech Thee, to hear the devout prayers of Thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. Amen.

❧

The Twenty-Fourth Sunday after Trinity

THE RIGHT REVEREND FRANK OSWALD THORNE
BISHOP OF NYASALAND (*Central Africa*)

O Lord, we beseech Thee . . . through Jesus Christ our Lord.

IN THE BEGINNING God and before the beginning God and the beginning God. It is there in the sheer fact of God's priority that all prayer begins, for as that Divine initiative is the source of our being and doing, so it is the basis of our praying—He "is the ground of our beseeching" and before we call He has answered, and while we are yet speaking He has heard. So the petition for absolution and deliverance which this Collect makes was made and heard and answered centuries ago on the hill of Calvary, when the Son of God Himself bare our sins in His own body on the tree and healed us by His stripes. "Father, forgive them" is the prevailing prayer by virtue of which all the prayers for absolution which we who sin so often must so often make are heard and granted, for we make them "through" Him who made it, Jesus Christ our Lord.

Those familiar words that end all our public and many of our private prayers are indeed so familiar that it is easy to regard them as little more than a time-honoured formula with which it is fitting to conclude a prayer, and at times even the officiant at a service may be heard to hurry over them a little as if he too felt that the main business of the prayer was already done. But in reality the converse is the truth. So far from

being a merely honorific addition, the words "through Jesus Christ our Lord," or the truth that underlies them, supply the motive power that puts the whole prayer into effective operation.

For that underlying truth to which these words recall us is the fundamental fact of the Christian life, our incorporation into Christ at our baptism when, as the word itself shews, we were made into His Body by the action of the Holy Spirit, so that we live in Him and He in us. The familiar words of St. Paul in his Epistle to the Galatians, "Now I live, yet not I, but Christ liveth in me, and the life I now live in the flesh I live by faith in the Son of God," describe, not a unique mystical experience granted to St. Paul because he was a saint, but the essential truth of the life in Christ into which we and every Christian enter at our baptism. Life in Christ simply means that we live in Christ and He in us, we pray in Christ and He in us, and our feeble distracted prayers are caught up into His strong unceasing intercessions and so win for us through Jesus Christ our Lord pardon and peace and every other good thing we ask in that Name.

But to ask in that Name means something far more costly on our part than the repetition of the words that compose it. God does indeed take the initiative with prodigal generosity both in the Sacrament of Baptism and in the new life it inaugurates in us, but His action in both is never magical; it demands and depends upon a corresponding act on our side before it can operate in us. That act is an act of living faith in Him and His power to save and quicken us. The significant word in St. Paul's declaration of his new life in Christ is the word "faith:" "The life that I now live in the flesh I live by *faith* in the Son of God." It is because he had that living faith in Jesus Christ our Lord that he became a saint, not by his own power but through the same Jesus Christ our Lord, and it is because we lack that living faith that many of us who profess and call ourselves Christians are not saints.

It is precisely this lesson that the Gospel for today is designed to teach us. The people of Capernaum who pressed round our Lord that day as He made His way through them to the house of Jairus were all familiar with Jesus their fellow countryman, the carpenter's son from near-by Nazareth, they had listened spellbound to the parables so different from the formal teaching they were accustomed to hear from the scribes and Pharisees, they had seen at least some of the mighty

works and no doubt helped to "spread abroad the fame of them throughout the land," but there it ended. They did not believe in Him and His power to help them in their own needs, whether of body or soul, and so, though they touched with their hands the Word made flesh, they profited nothing from the contact. But this woman with the issue of blood both knew her own need and believed in Jesus and His power to heal her with a humble faith like that of the centurion, and in that faith simply touched the hem of His garment and was at once healed in body and soul. Jairus too had the same living faith in Jesus and His power, a faith so strong that as St. Mark records, even the news that his daughter had died after he left the house to bring Jesus to her did not shake it, and because of that faith the touch of Jesus had the same healing power and restored his daughter to life. To each of them, the woman and Jairus, it was done unto them according to their faith.

And the same is true for us today. "Jesus Christ is the same yesterday, today and for ever." Now, as then, He works among us, meeting us in prayer and sacrament, able now as then, if we will but believe. If we but name the Name of Jesus in faith, He is there, to hear and save; if we approach the altar in faith, He is there to feed us with living bread. If like Jairus we pray in faith for others who have not yet the faith to pray for themselves, wherever they may be in this stricken world, He brings them His healing and life. According to our faith it is done unto us and them. And here too the Divine initiative runs to meet us, for that very faith we need is His gift that He gives to all who ask, "Lord, we believe; help Thou our unbelief"; "Lord, increase our faith."

1 1 1

O Lord, we beseech Thee, absolve Thy people from their offences; that through Thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for the sake of Jesus Christ, our blessed Lord and Saviour. Amen.

The Sunday Next Before Advent

THE RIGHT REVEREND ARTHUR STRETON REEVE, D.D.
BISHOP OF LICHFIELD (*England*)

THE COLLECT FOR the Sunday Next Before Advent is one of the most famous in the whole of the Prayer Book. "Stir up, we beseech Thee, O Lord, the wills of Thy faithful people; that they, plenteously bringing forth the fruit of good works, may of Thee be plenteously rewarded; through Jesus Christ our Lord." To understand it to its fullest extent this Collect must be set in its proper context, and this means that we must constantly remember that the Sunday concerned is a day of immediate preparation for the season of Advent. This solemn season of the Church's year is the one in which we are reminded of the End of all things and of the inescapable fact of the final Judgment. Each soul, we believe, will have to give a strict and solemn account of its manner of life here upon earth, and those who have had the opportunity of hearing about our Lord Jesus Christ will be asked if they have in consequence really *tried* to follow His example and to rely upon His grace. That is the question which will be put to us, and it is upon our answer to it that our fate will rest. Note then that the word "try" clearly involves an act of the will, and therefore on the Sunday previous to Advent we pray that our wills may be stirred up by God in order that they may be active in His service. This thought is expressed by St. Paul in his Epistle to the Philippians when he states: "It is God which worketh in you both to will and to do of His good pleasure." We are therefore squarely faced by the primacy of the will in the religious life, and we must reflect upon the fact that if the will is not surrendered to God other forms of religious practice are of little value. It is then my purpose in this meditation to suggest certain ways in which we must apply this fact to our lives.

First, then, we should consider the relationship between the will and Christian charity. In what I have to say on this theme I do not want to make Christian love sound cold and unattractive, for to give any such impression would be very wrong—Christian love is the very reverse of cold. But having said that, it is my purpose to make it quite clear that Christian love is exercised and expressed first and foremost by the will.

The emotions, it is true, may play their part in it, but that part is secondary. To be fond of certain people who happen to attract us is not a specifically Christian action. Such relationships of course can be much deepened and ennobled by Christianity, but emotional attraction is not in itself a Christian virtue. Nor again is it a markedly Christian action to be kind to those people who are kind to us, and this point was clearly expressed by our Lord. It is obviously desirable that we should respond to kindness with kindness, and indeed we fail in our Christian duty if we do not do so, but such acts of kindness to friends and relations should really be natural to man. The point to which I would draw attention is that in none of these things does the will play a very prominent part. They depend to a considerable extent on quite proper feeling and desire, and that feeling and desire, good and healthy though it is, is not specifically Christian. True Christian charity comes into action most of all in regard to rather different matters. It means behaving in a charitable spirit to all the people with whom we come into contact, whether we know them or whether we do not, and whether we happen to like them or not. Our Lord's great parable of the Good Samaritan stands out as the classic illustration of this fact. The man in distress by the roadside was a total stranger to the Samaritan who was passing by on his journey, and when he went to help the man it is obvious that emotional love never entered into his action at all. Yet this was the example which was given by our Lord on the subject of loving one's neighbour, and it is clear that the action of the Samaritan was purely and simply one of the will.

But the relationship between Christian charity and the will has to be pressed even further than this. We have not only to act in charity with all those with whom we may happen to come into contact, but in addition we have got to behave in this way even to those who have injured or slighted us. At this point the will may have to come into direct conflict with the emotions, for the emotions might easily lead us to try and get our own back. They might try and persuade us to harbour bitter thoughts about others; and when people decide upon revenge it is because the emotion of hatred drives them on. Few things in this life are harder than complete forgiveness, and such forgiveness is only possible as the result of a deliberate and strong action by the will. The supreme example of this readiness to forgive is provided by the first words spoken by our Lord from the Cross: "Father, forgive them; for they know not what

they do." We should not for a moment underestimate the tremendous effort of will which enabled Christ to pray that prayer at that agonising moment.

The next way in which the will is so important in the religious life is in the matter of our Christian obligations. If we are in earnest about our profession to be Church people we must recognise these obligations, and I am afraid it has to be stated that there are numbers of people calling themselves members of the Church who do not sufficiently bear in mind the obligations which membership in the Church inevitably brings with it. Let it then be stated that there are certain things which we ought regularly to do. The obligation rests upon us, for instance, to go to Church each Sunday if it is at all possible, for it is by this means that the corporate life of the Church is maintained, and by the regular performance of this duty we come to realise what the Christian fellowship can mean. It is also, of course, one of the greatest means by which we can receive the grace of God. Christian people therefore should remember that they are under an obligation to do this, and while the Church for its part must try and help people to do this by making its services as attractive and as full of meaning as possible, yet when all is said and done the matter finally becomes one of the will. People must deliberately decide to go to Church, and to go whether they happen to feel like going or not. It is a duty, and for the performance of this duty we have to rely upon the will.

One other matter to which I propose to refer where the will is paramount is in regard to temptation. The Christian life must of necessity involve a ceaseless struggle against evil, and again and again in the New Testament we are warned of the inevitable nature of this conflict. No follower of Jesus can escape it if he is in earnest about his religion; and what makes evil so dangerous is its attractive character. Not that this attraction is permanent—always it turns to dust and ashes in the end—but when it draws near to us it looks attractive, and that is why it has such a power of leading us away from that which we know to be right. It therefore follows that the issue of this battle will always depend on the power of the will. That is the battleground on which the issue must be fought out, and it is for this more than anything else that we need our wills stirred up. It is only if we *will* to do so that we shall *do* of God's good pleasure, and it is the will all along the line—it is of primary

importance. As we hope for eternal salvation we shall do well to remember this.

Finally, let us remember that we must keep a sense of proportion in all the matters about which I have been writing, and if we think that our eternal salvation depends upon our own frantic efforts we are mistaken. It depends upon what God can do for us if only we will let Him. Again I repeat St. Paul's words: "It is *God* which worketh in you both to will and to do of His good pleasure." It is the power of God which can strengthen our wills so that we may do His will. That power we call His grace, and it is for this that we are really praying in the Collect on this Sunday. Let us then ask God that our wills may be brought into accord with His, and it is then, and then only, that we shall be able to live lives which are pleasing to Him.

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Stir up, we beseech Thee, O Lord, the wills of Thy faithful people; that they, plenteously bringing forth the fruit of good works, may by Thee be plenteously rewarded; through Jesus Christ our Lord. Amen.

SECTION ONE

The Christian Year

PART II

Saints' Days and Other Holy Days



St. Andrew, Apostle

St. Andrew the Apostle

THE RIGHT REVEREND DONALD BEN MARSH, D.D.

BISHOP OF THE ARCTIC (*Canada*)

THE FIRST MENTION of St. Andrew in the Gospels reminds us of the need for all men to be converted and the need for all to cast sin out of their lives.

Andrew was following John the Baptist—that prophet crying in the wilderness—who, with his clarion call for men to forsake sin and come to God, interested men of all types. To him in answer to his challenge came publicans, soldiers, Pharisees, priests and Levites, and a great host of ordinary people. Among these were Andrew and John, both seeking direction in their lives.

In answer to his call, "Repent ye: for the kingdom of heaven is at hand," these two followed him and became his disciples. Possibly they were baptized by him.

Their interest in John the Baptist and his message was intense, and his first remark regarding Jesus, "Behold the Lamb of God!" seemed to have had little significance for them, although they must have pondered his words and perhaps even talked about them with John himself, so that when Jesus again passed by and the Baptist repeated the same words, they felt impelled to follow Jesus and see what He had to say. For did not the words of John imply that they should acknowledge Jesus as greater than John himself?

Jesus saw them follow, understood their need, and invited them into His abode. This was possibly only a tent or shelter thrown up for protection against the hot sun by those who came to listen to the Baptist.

What an unforgettable day that must have been for them both! Their questions found satisfying answers; their longings and their needs were fulfilled. The writers of the Gospels record all that was said, but so sure

and so alive were the things of which Jesus spoke that they caught His aliveness and joy, and in turn thought of those they loved that they too might share.

We are reminded on this special day that Andrew went and found his brother and brought him to Jesus. Surely, even more important than the fact of his going to get his brother were the words with which he greeted him: "We have found the Messiah!" There was no doubt whatsoever. This WAS the Messiah. This was HE for whom the whole Jewish world had looked for generations.

So Andrew brought his brother, not just to see someone to whom he felt drawn, not because John the Baptist had called Jesus "Lamb of God," not because he thought that his brother would find Him an interesting man with whom to talk, but because he KNEW that this was the CHRIST. Andrew was positive—certain—*this was the* CHRIST. No uncertainty or indecision was his—just a great boundless faith and belief. He had found the Christ for whom the world had looked so long and brought to Him his dearest and best.

So the great change in Andrew's life came. He and Simon Peter had to resume their task of fishing that they might live. Life had to return to normal once more, as it always does, but the thrill of knowing Christ remained with them as a living certainty.

Early each morning they arose and fished. The catch was hauled ashore and sold. But what a difference! Their hearts were filled with a joy unknown before. Often as they fished or untangled branches from within the nets or grasped a fish firmly enmeshed in their nets, their thoughts and remarks would turn again to Jesus and they would relive their conversations with Him. Then one day they saw His figure approaching along the shore, and as they worked waist-deep in water, both heard that quiet Voice calling to them: "Follow Me, and I will make you fishers of men." Again there was no doubt. They had long thought of the Man and His Message, and they were prepared to go. The nets were dropped on the sand and immediately they followed Him! This was no outburst of impetuosity, but an answer of deliberate purpose. They left ALL and followed Him.

So to us in the words of the Gospel, the Church recalls, through the

story of Andrew and his call, the whole picture of the need for conversion and salvation. The elements of the story are these:

Andrew's awareness of his sin and guilt

His desire for repentance

His seeking after Christ and finding Him

His acceptance of Christ as the Savior

His joy which he had to share

His call to service

His obedience to that call in giving all. (From the story of his death we know that he willingly gave all for his Master.)

There is, however, yet another aspect of the call of Andrew of which we are reminded this day. What of Peter, the brother whom he brought as soon as he himself had found the Christ? As we look through the Gospels we find practically no mention again of Andrew, but repeatedly we read of Peter—Peter the zealous, the impetuous, and, after the Death and Resurrection of Christ, Peter, the one who wholeheartedly gave himself for the spread of the Gospel.

When we assess what Peter did as an apostle, the works he manifested after the Resurrection of Christ, by comparison his brother Andrew seems to fade into insignificance. It seems that Peter was firmly in the ascendant and Andrew in the descendant from the time that Andrew first brought Peter to Jesus.

The deep significance for us is that Peter was brought to Christ through the quiet Andrew. The man who was to do great things for God was first found and brought to Jesus by the man whom history does not rate nearly so highly, for his life was not as spectacular; yet *without* Andrew, Peter would not have come to Jesus. Herein lies the deepest truth of the whole story. God can work through men, but He cannot work through any man. He can only work through one who has acknowledged sin, who has sought forgiveness, and who has come to a realization of sins forgiven. Then and only then, can God use him to bring others to Himself.

So, if you are willing to come to Jesus, to accept Him, and then to obey His Call to tell others, you may never know what God can and will

do through the lives you touch. Those touched may be far more gifted to serve God than you are, they may be talented beyond measure, yet God may be able to call them only through you.

Only when Christ comes *first* in your life and mine, only when we are wholly dedicated to Him, then and only then, can He use you or me, as He used Andrew, to draw another to Himself.

"FOLLOW ME, AND I WILL MAKE YOU FISHERS OF MEN."

* * *

Almighty God, who didst give such grace unto Thy holy Apostle Saint Andrew, that he readily obeyed the calling of Thy Son Jesus Christ, and followed Him without delay; Grant unto us all, that we, being called by Thy holy Word, may forthwith give up ourselves obediently to fulfill Thy holy commandments; through the same Jesus Christ our Lord. Amen.

or

St. Thomas the Apostle

THE RIGHT REVEREND GODFREY PHILIP GOWER, D.D.
BISHOP OF NEW WESTMINSTER (*Canada*)

Jesus saith unto him, "Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed."

SOMEONE HAS REMARKED that the Twelve Apostles are not only the Jury chosen by our Lord, who judge us shrewdly enough, but they are ourselves, chosen from the ordinary world, playing parts similar to ours and handling the same problems in the same hesitant, halting way. We see ourselves with frightening clarity.

Certainly this is so with St. Thomas. There are, I suppose, a few choice spirits whose faith flowers out with the natural sequence of life, passing from the beautiful simplicity and trust of the child, so close to Heaven, through the frankness and openness of a healthy adolescence and on to the firm conviction of maturity, buttressed by experience and adorned with a spiritual excellence—the gift of close communion with God. For the most part, however, we find ours has an affinity with the

pedestrian St. Thomas and the bewildered St. Peter. Cast in a less noble mold and incapable of the soaring eagle flight of a St. John, we have our painful pilgrimage in the great company of—can we say—good and honest men who would believe, who want to believe, but sometimes have to be lifted over the obstruction in the road to God.

It is my firm conviction that among this vast multitude of doubting Thomases are many great souls today who may be attached firmly to the company of the redeemed if only the Church will do what our dear Lord did with His beloved St. Thomas. When the Church, the Body of Christ, can show to them the wounds in its own hands, and the spear mark just below its heart, many now, who want to believe but cannot, will make the same great affirmation as doubting Thomas. Perhaps the vast cloud of bewilderment, skepticism, and doubt, so like that pall and "dull dominion of death" which, says Canon Liddon, hung over the hearts and minds of men in our Lord's day, and much more significant than the fateful vapours of atomic explosions, can only be dispelled by a clear manifestation of the presence of the Resurrection Power in its midst.

May not the Thomases of our day cry out with the justification, which our Lord acknowledged and met, and demand of those of us who profess, plain proof of our mission, our mandate and our claim? Thomas agonized with his doubt, and many today go on doggedly performing the daily round, making and ready to make the daily sacrifice of down-to-earth commitment, but all the while carrying a numbness and a dullness at the heart, mutely pleading for some evidence of faith. Do you blame them? Did Jesus blame Thomas? Indeed he did not. He made the Great Excuse for His murderers and left an open door for them when He forgave them. He made the Great Concession to honest doubt and gave the evidence which established the faith yearning to come to rest in the bosom of complete and utter certainty.

It is no accident that to St. John, the anti-mystic and the sacramentalist, falls the task of bringing St. Thomas to our notice. John moved through that strange Middle Eastern world of ancient days where a spiritually rootless humanity indulged, on the one hand, in all the extravagances of the cult and the occult, and on the other, in the abandon of mind and heart to the philosophies of fatalism and futility. He knew from his pastoral experience the need for clothing the claims and the

values of the Christian faith in flesh and blood, and where the minds of men dissipated their energy and their faith in bodiless speculation, he countered with the bold affirmation that the Word of Life had been seen and handled. No man had seen God at any time. That was true, but the Son had declared him and whilst He was with them He had been seen. Nay! He made Himself to be seen. Mark that, you doubters! The faith you seek is grounded in fact. You need not, no indeed, you must not stop there. On the contrary, you must go beyond the fact into the world extending beyond the range of actual presence, beyond the world of know-ability and visibility into the life of the possible, the probable, the spiritually predictable. The faith of the seen goes on to the faith of the unseen. "Eye hath not seen, nor ear heard, nor yet hath entered into the heart of man the things that God hath prepared for them that love Him."

What a wonderful man St. Thomas was—so like a good many today. St. John was sure in instinct when he chose the three manifestations of his faithful doubts and his faith in spite of doubts. I like this man. He did just what I wanted to do at a certain period of my pilgrimage and hadn't the courage to do it.

You will remember how when Jesus had been asked to go to the grave of Lazarus someone pointed out the danger of it. "The Jews will stone you if you go," said His disciples. "Nevertheless let us go unto him," said our Lord; and Thomas, the doubter—of all people—steps out from the rest and exclaims, "Let us also go, that we may die with Him." This is the reaction of a man whose doubt proceeded from loyalty and good will. I've seen that kind around the Church. They do not understand the intricacies of the parson's sermons. They bear with the petty parish life. They live in hope that what they dimly feel and vaguely comprehend will one day be focussed and sent along some high course of action to lift everything for one shining moment where God's light illuminates all with unforgettable radiance. So was St. Thomas—this time leaving St. Peter and the Sons of Thunder and St. Andrew far behind. What courage there is in doubting one's doubts and placing all on one fling!

Then you will remember how St. Thomas interrupts our Lord during the Last Discourse. "Lord, we know not whither Thou goest and how can we know the way?" "Wait a bit," says honest doubt, "I've managed to follow you so far but now you're ahead of me again." Good old doubt! loyal and literal minded, as Archbishop Temple says; accustomed to

choose the road with reference to the destination, it is hard to be asked to follow a road without knowing where it leads.

What does the Church say to that demand from the world's honest doubters? One suspects that the only answer that would really satisfy is the evidence of things seen. I mean that the world wants to know how the Church is behaving itself on the road it has had chosen for it by our dear Lord, and whether its behaviour is such as to commend itself. The sacramentalist and the anti-mystic, St. John, would say that the Church must embody its faith and show forth its fruits. Its answer must be "I am the Way." Dear Lord, give us a better understanding of that Way, the Way you went from Bethlehem to Calvary and on beyond the very gates of Death itself. This is the Way, Thomas; walk ye in it.

Then comes the most dramatic incident of all in St. Thomas' life and with it the greatest confession of all time. Withdrawn and desolate, probably trying in his prosaic, matter-of-fact way to pick up the pieces of a shattered life, refusing to believe the fantastic stories of his fellow disciples and suffering deeply, "You can't tell me," he cries. "Unless I see, I won't believe. . . ."

Wouldn't you say that was fair enough? What is your own experience? How many are of such a nature that we can go on all the time in the dark? It isn't a sign that we need. It is just a little, oh! so little, light. The doubters are reasonable. Their love is deep. Their loyalty is sometimes stronger than the believer who is saved from the awful thought that his doubt may make him disloyal. But they must be allowed to see.

Let us in the Church recognize that, and let us respect all who doubt as St. Thomas did Jesus. It is foolish to create the false antithesis of doubt as disbelief versus belief. The old battleground of science against religion was foolishly and falsely drawn. All searchers after truth will find themselves on the same road and if faith does not depend entirely on fact, fact is not without its place in matters of faith. There is a time in the life of each one of us when we must be granted enough light to take one step. We do not ask to see the distant scene, only to be allowed to move one step closer to God. How deeply grateful we ought to be for those evidences in our own life of the loving care and guidance of God which have removed our doubts and allowed us to go on with deep and abiding confidence into the unknown where we cannot see.

Add this to your beatitudes, dear 20th-century St. Thomas, "Blessed are they that have not seen and still have believed."

God give you that inward light which enables you to see beyond the unseeable.

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Almighty and everliving God, who, for the greater confirmation of the faith, didst suffer Thy holy Apostle Thomas to be doubtful in Thy Son's resurrection; Grant us so perfectly, and without all doubt, to believe in Thy Son Jesus Christ, that our faith in Thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom, with Thee and the Holy Ghost, be all honour and glory, now and for evermore. Amen.



St. Stephen, Deacon and Martyr

THE RIGHT REVEREND CHANDLER WINFIELD STERLING, D.D.
BISHOP OF MONTANA (U.S.A.)

So they stoned Stephen while he called upon God, saying, Lord Jesus receive my spirit. Then, on his knees he cried out in ringing tones, Lord forgive them for this sin. And with these words he fell into the sleep of death while Saul gave silent assent to his execution.—Acts 7:55.

DID THE POWER of positive thinking make Stephen successful? You may want to think this one over. Stephen was the first of the noble army of martyrs. Right up to the last he lived under tension, just as thousands of his successors have done down through the centuries.

This man, the first of many (and the parade is not yet ended), revealed in this tremendous drama a quality of life that is rightfully yours. Our Blessed Lord, through His mighty love, and Stephen's acceptance of it, turned him into a little rebel, a little redeemer, and an inheritor of eternal joy and freedom. Each stone that struck his body transferred the evil from the thrower to the saint. If you don't believe it, read what the famous coat-holder at that event had to say. Read what Paul had to say about his memory of the experience when he, as Saul then, silently

watched a man come into possession of himself. ". . . when the blood of your martyr Stephen was shed, I stood by, giving my approval. I was even holding in my arms the coats of those who killed him." Acts 22:19.

In today's language, Stephen, and Paul, too, for that matter, might be known as "characters." They were individualists. They were honest. They spoke frankly. People were rather cautious of making friends with them. No one in authority seemed to know quite what to do with them, except place them in a class by themselves.

Why are we attracted to them? Do you know? I believe it is because we sense that frank, honest individuals speak for a clouded integrity that cries out from within us for expression which we lack the courage or conviction to express. Our need for acceptance and approval by the crowd holds us back because we have gradually come to believe, and not without good reason, that being different is not the way to prosper in this ulcered society.

There is no risk involved in reading about the rugged individualism of men like Stephen, Paul or Augustine; Socrates, Gandhi or Schweitzer. But I submit to you that our homage to these characters is plainly hypocritical. We praise such men, not so much to do them honor as to make our veneration a substitute for acting on our own as reverently toward our fellow men as these men did. By acknowledging their greatness, and by praising them, we put ourselves on the side of the angels without the necessity of trying to imitate their individuality, courage and uniqueness.

The new sacred cow, Conformity, holds us constricted in her grasp and forces us into a mold of mediocrity, from which comes the death of the spirit, and then, like Peter, we go out into the night unblessed.

If you are one of the well-adjusted personalities, then you had better start doing a little thinking about all of this. This conformity to the mass-mind, whatever that is, can have only one result, personal extinction, which is directly opposed to the will and purpose of God.

Our national thought and temper are so permeated with the conformity-to-the-mass-mind idea that even the religious confidence men and the spiritual pitchmen of our day are caught up in it. The priests of popular religion are busy rewriting the Christian Faith in order to make it fit with the present values of success, acceptance and conformity. All the positive thinking in the world, all the religious Equanil, all the spiritual Miltown designed to bring peace of mind and peace of soul

cannot obscure the fundamental aspects of Christianity which always condemn attempts to equate spiritual growth with adjustment and success.

Of course, this removes any future necessity for Stephens or Pauls. It also removes much of the Christian Religion. The purpose of the Church is to produce saints, that is, individuals, persons—characters, if you will. The Christian Faith calls you to maladjustment to the world. A person who unthinkingly and submissively follows the dehumanizing material idols may be a well-adjusted person, but he is also on the edge of spiritual suicide, which, I believe, is where the Christian Church is today.

There is once again too much of the organizational in the Church. It seeks for its own preservation, following the pattern of conformity, conventionalizing, and compromise. Stephen and Paul with thousands of others after them fought this condition. They struck out against conditions that beset us, too, for worship in those days had become naive, insensitive and pedestrian, just as it has today. Its morality had become greatly sentimentalized.

There is a way that we can become individuals with an incipient greatness of character and of spirit. The Church can again become truth-centered and God-centered. All this can happen if enough rebels and characters of the spirit are raised up who are willing to pay the price of disagreeing with the crowd.

I cannot forget how time after time in the past God has raised the Church out of impotence as great as that manifest today, has rescued Her from cowardice, compromise and conformity, and sent Her forth to save men from the ruin of crowd-mindedness.

Nor have I forgotten the cost of such restoration. This the faithful have never refused, even as Stephen and Paul and the thousands of the noble army of martyrs, the characters of Christendom. I am genuinely confident that the Church's children will again accept the fire without flinching and come out purged with integrity and character. Until this happens the Church will continue not to be hated, but to be ignored.

As over and over again in the past, from the first century in Jerusalem to the twentieth century in Korea and China, God the Holy Spirit will come, lighting with flame as of fire, painful but purifying, coming like a rushing mighty wind, filling all the house. God send that day, and soon,

that man may again be freed from bondage to himself and to the crowd, and once again to have the courage to throw off the shackles of incoherency, conformity, crowd-thinking, popular religion and adjustment, and that we may have the glorious vision of Stephen's: "Look! I see the heavens opened and the Son of Man standing on the right hand of God!"

For in the hand of the Lord there is a cup and the wine is red. It is full mixed and He poureth it out to all who will drink.

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Grant, O Lord, that, in all our sufferings here upon earth for the testimony of Thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of Thy first Martyr Saint Stephen, who prayed for his murderers to Thee, O blessed Jesus, who standest at the right hand of God to succour all those who suffer for Thee, our only Mediator and Advocate. Amen.



St. John, Apostle and Evangelist

THE RIGHT REVEREND THOMAS H. WRIGHT, D.D.
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ST. JOHN the Evangelist's Day, coming on December 27th, reminds us each year of the faith of this Apostle and Evangelist—perhaps the first person who lived fully to its end the Christian way of life.

As Jesus found a homiletical lesson in the life of the Centurion, and as St. Paul saw a suggestion in the equipment of the Roman soldier—so St. John found a similar analogy in the warfare of the human soul. In his First Epistle he says, "This is the victory that overcometh the world, even our Faith." What did St. John mean when he called Christianity the victory that overcometh the world?

MAN'S FIRST ENEMY IS HIMSELF

The first enemy that confronts mankind is always himself. His first battle-line has always been his own soul. His greatest problem lies within his own life. How to conquer sin, how to conquer fear, how to win over hate, frustration, and despair. We all know the saying, "He is his own worst enemy." How true this is. Man's first problem always has been how to win the victory, first of all, over himself.

When we look at our own lives we see how far short they fall of the teachings of Jesus. He talked about the absurdity of greed in the world and He summed it up in one sentence: "Thou fools, this night thy souls may be required of thee." He talked about the foolishness of great position and power in the world and He summed this up in one sentence: "He who would be great among you, let him be as one that serveth." He talked about the falsity of discrimination in the world and He told His incomparable story of the Good Samaritan. Companionship with Jesus lifted man to a higher level in life. He got hold of a fisherman, of a nobleman, of a tax collector, and He so changed the lives of those men that they then went out and changed the face of the world.

Many years ago St. John and the other Apostles set out to win the world in Jesus' name. But first they knew that they had to win the victory over themselves. Yes, man's first victory is always over himself.

HIS SECOND ENEMY—THE BRUTAL CIRCUMSTANCES OF LIFE

The second enemy that has always confronted mankind has been the brutal circumstances of life. The fact that man lives in social groups means that the warfare of the human spirit not only attacks from within—but must also be won from without. "In the world ye shall have tribulation," said Jesus.

Whenever I am in a certain city, I visit a man who has been sick forty long years with arthritis. He cannot move any part of himself. He cannot even turn his head from side to side. When he reads his newspaper, it has to be moved for him by someone, for his eyes to see the printed page. He tells me that he knows now that he will never really get well. I always go to see him thinking that I may say something that may cheer him up a little, but always come away knowing that he has helped me more that day than I could ever help him. One sees there the courage,

faith, and brightness of this great Christian soul who, with God's help, has overcome what life has done to him. And we have all seen people face limitations, handicaps, and suffering, summoning up inner power that makes them more than conquerors. The glory of the Christian religion lies not only in its creeds and dogmas, but also in its triumphant souls, men and women who, with God's help, have overcome the world.

Someone tells the story of the day that Helen Keller received an honorary degree from the University of Glasgow. There she stood, one of the most handicapped people in the world, totally blind and deaf. And while the President of the University made the award, Helen Keller's companion spelled into the palm of her hand the story of what was going on. Then later, as best she could, Miss Keller made a brief speech thanking the University, and these were her closing words: "Darkness and silence need not bar the progress of the human spirit." Then, says the reporter, there was a thunderous applause all over the auditorium, which only Helen Keller could not hear.

Winning the victory over the brutal circumstances of life.

HIS THIRD ENEMY—DEATH

Man's last enemy is death. And we cannot think lightly of it. It is as real as life. When we go, a whole world goes with us, the world which we and no others have seen and known and loved, just as we have loved it. The light recedes from its peaks. Its valleys fill with shadows. Its cascades are silenced. Some work, too, is left undone, and something dies in other lives in which we have become a part. It is not even true for the Christian to say that there is no death. But it is true for the Christian to say that death is swallowed up in victory. Among the Alps there is the grave of a man who was carried down by an avalanche, and upon the headstone one finds these words: "It is I; be not afraid." That is the Christian view of death. It is a gateway appointed by God out of this life into another.

The Resurrection is the supreme message of the Christian faith. Man's greatest desire is for a life after death. It is unthinkable that he should go through life, finally reaching its climax, and then be snuffed out like a candle. This universal desire for a future life God will certainly fulfill. The Resurrection of Jesus was God's eternal answer to mankind.

It is a part of the Resurrection story. Two women were on their way to the tomb of Jesus. As they went down the highway they were greatly concerned, being weak, frail women, as to how they could roll away the great stone from the mouth of the tomb. But you remember the rest of the story. When they finally arrived at the tomb, the stone had already been rolled away. So we, too, cross bridges before we get to them. We, too, are fearful of the future. "Be of good cheer," said Jesus; "I have overcome the world." "This is the victory that overcometh the world, even our Faith."

*I stood and watched my ships go out,
Each one by one, unmooring, free;
What time the quiet harbor filled
With flood-tide from the sea.*

*The first that sailed, her name was Joy;
She spread a smooth, white, ample sail,
And eastward drove, with bending spars,
Before the singing gale.*

*The next that sailed, her name was Hope;
No cargo in her hold she bore,
Thinking to find in western lands
Of merchandise a store.*

*Another sailed, her name was Love;
She showed a red flag at the mast;
A flag as red as blood she showed,
And she sped south right fast.*

*The last that sailed, her name was Faith;
Slowly she took her passage forth,
Tacked, and lay to; at last she steered
A straight course to the north.*

*My gallant ships, they sailed away
Over the shimmering summer sea;
I sat and watched for many a day,
But only one came back to me.*

*For Joy was caught by pirate Pain;
Hope ran upon a hidden reef;
And Love caught fire and foundered fast
In whelming seas of grief.*

*Faith came at last, storm beat, and torn;
She recompensed me for my loss;
For as a cargo home she brought
A Crown linked to a Cross.*

"This is the victory that overcometh the world, even our Faith."

1 1 1

Merciful Lord, we beseech Thee to cast Thy bright beams of light upon Thy Church, that it, being illumined by the doctrine of Thy blessed Apostle and Evangelist Saint John, may so walk in the light of Thy truth that it may at length attain to life everlasting; through Jesus Christ our Lord. Amen.



The Holy Innocents

THE RIGHT REVEREND CHARLES GRESHAM MARMION, JR., D.D.
BISHOP OF KENTUCKY (U.S.A.)

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.
—St. Matthew 2:16.

NO RELIGION CAN speak truly to people unless it meets life's sharpest cuts and sorrows head on—unless it is realistic enough to face the worst that may happen and face it squarely.

This is what the Gospel of Jesus Christ does. Three days ago we celebrated the birth of Jesus Christ the Lord. We sang hymns in joy and exultation. The very next day we commemorated the martyrdom of Stephen, the first man to lose his life because he insisted upon being a witness to this same Jesus.

Today we commemorate the death of the Holy Innocents, little children who were slain because Herod the king feared that among them there might be the One who was born king of the Jews.

The Church instituted the Feast of the Holy Innocents between 400 and 500 A.D. to commemorate these children whom She considers

martyrs because they were put to death by a king who was trying to do away with the Christ Child. St. Augustine said, "They died not only for Christ, but in His stead."

"Tradition," writes Dr. Massey H. Shepherd, Jr., "has interpreted the type of martyrdom of the Innocents as one in deed, but not in will." And Dr. Shepherd goes on to say, "The only value of this fine distinction is that it reminds us of what happens all too often in our tragic world—the unscrupulous sacrifice of many innocent victims because of ambitions and jealousies of men whose lust for power blinds them to all sense of justice and decency."

The character of Herod, his cruelty and his cunning, are borne out by accounts of him in the Talmud and by Josephus. His superstitious fears of a supplanter darkened all his life and increased his desire to put off the evil day that he felt was sure to come.

Herod showed himself both masterful and merciless. He brutally murdered his wife, Mariamne, and put his own children to death. A man who would strike so close to his own self in murderous fear could not be expected to have any mercy upon children he had not seen at all.

So the Gospel meets tragedy head on.

The Feast of the Holy Innocents points up the perennial conflict in life—force versus love, fear versus courage, lustful power versus humility and helplessness. There are times when it seems that might is always stronger than right. Often we are tempted by events to believe that wrong is forever on the throne and right always on the scaffold. There are times when it seems that all women can do is weep, as Rachael wept for her children, refusing to be comforted, because they were no more.

The fact that these martyrs were helpless children also points up in a poignant way the sufferings of the defenseless at the hands of the ruthless and powerful. A young communicant of a parish I once served who was serving in Korea during the war wrote to his father: "Don't worry about me. I am in a pretty safe place. I don't worry about myself. What I can't take is the sight of thousands of little children without food or clothing huddled together."

Yet, even in the face of all this tragedy we have the assurance that God has the last word. We are not alone in facing the odds against

goodness. The coming of the Son of God into the world—the very manner of His coming—as a helpless babe, born in a manger, unprotected in a world where human life was so cheap—shows the audacity of God. God Himself took a chance, and it was this Babe who could say in later years, facing a death which had come prematurely to the Innocents, and was now coming prematurely to Him: “In the world ye shall have tribulation, but be of good cheer. I have overcome the world.”

We have to accept the evil in the world as one of the terrible facts of life. Men do slay little children in their lust for power. No religion worthy the name can hoodwink this fact. But we can and must look beyond this to another great fact—that this is not the will of God. When Napoleon was told that one of his campaigns might cost the lives of a million men, he is reported to have said, “What are a million men to me?” But the Son of God warned the world, “Take heed that ye despise not one of the little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.” And again, “It is not the will of your Father which is in heaven, that one of these little ones should perish.”

The evil that is in the world is not of God’s making. It is the result of man’s sin—the inordinate ambitions of lustful men and women, the fear that dogs the selfish man, the lust for power which tempts us all. God’s face is set against man’s evil, even as He seeks to save us from the temptations which would make us disregard the rights and needs of others and even ride roughshod over the innocent.

More than this, God has the last word in this world and the next. This world does not tell all. Death comes to everyone, sometimes in a terrible way, but

*Though the cause of evil prosper,
Yet 'tis truth alone is strong;
Though her portion be the scaffold,
And upon the throne be wrong,*

*Yet that scaffold sways the future;
And, behind the dim unknown,
Standeth God within the shadow
Keeping watch above His own.*

People despise Herod even to this day as a tyrant and a murderer,

but honor the Innocents who though losing their lives on earth, have found them in heaven. With Laurence Housman, the Church can sing:

*O blessed babes of Bethlehem
Who died to save our King,
Ye share the martyrs' diadem
And in their anthem sing.*

*Your lips, on earth that never spake,
Now sound the eternal word;
And in the courts of love ye make
Your children's voices heard.*

Yes, in the midst of our rejoicing during the Christmas season, the Church would not have us forget the other side of life. She calls us to a choice between the selfishness of Herod and the love of Christ, bidding us accept martyrdom, if necessary, rather than betray the Christ. And She assures us that we can know that God watches over all, that not force and death, but love and life have the last word in a world where God still reigns.

1 1 1

O Almighty God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify Thee by their deaths; Mortify and kill all vices in us, and so strengthen us by Thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify Thy holy Name; through Jesus Christ our Lord. Amen.

The Circumcision of Christ

THE RIGHT REVEREND WILLIAM HENRY MARMION, D.D.
BISHOP OF SOUTHWESTERN VIRGINIA (U.S.A.)

OUR GENERATION HAS seized on the Christmas message of "Peace" and made a cult of it. People are yearning today not merely for outward peace that would come with the ending of the cold war and the stabilizing of unsettled conditions all over the world, but also for inward peace—peace of heart, mind and soul. The book market is flooded with tomes on how to secure this peace. But ours is a troubled age, and many people are cracking up faster than doctors, ministers, booksellers and the cults of happiness can save them.

"Peace I leave with you," said Jesus; "my peace give I unto you;" but "not as the world giveth give I unto you." Christ offers us peace, good cheer, spiritual triumph, abundant life, but not in ten easy lessons. The great promise of "Peace" on Christmas Day is followed in the Church's Calendar a week later on the Feast of the Circumcision by the laying down of the hard and stern lessons that must be learned and followed before that peace can come. In fact, the Collect, Epistle and Gospel for January 1 contain lessons which we may well ponder during the entire course of the year: first, obedience to God and submission to His will; second, exaltation of Christ and worship of the God revealed in Him; third, the necessity of discipline and sacrifice on the part of every Christian.

The first lesson is that of obedience to God. The rite of circumcision was rather widely practiced by ancient peoples as a badge of identification. To the Hebrews it was an external sign of God's covenant with Israel. It was the mark of initiation into "The People of God." Our Lord's submission to this Jewish law plainly suggests the necessity of obedience in spirit on the part of all His followers. We must consecrate ourselves to God. Our prayer for today and every day is: "Almighty God . . . grant us the true circumcision of the Spirit . . . that . . . we may in all things obey Thy blessed will."

Many people have accepted a slow accommodation to the lower standards of life around them. Thereby they have achieved a certain

sense of contentment and peace, but it is not the peace of God. The peace of God comes to those dedicated souls to whom the approval of God means more than anything else. They realize how often they compromise and fail to obey God's laws. But they also know that as long as they do these things they will have no peace. And so instead of watering down their ideals they tighten the tension between what their lives actually are and what under God they know they ought to be.

People like this (and we ought to be counted among them) are involved in a continual struggle with their baser selves, but that struggle is the price of their sanity and their peace. As the Collect for today says, this struggle means a mortification of our hearts and all our members from all carnal and worldly lusts. It means a dedication of ourselves to Christ in baptism, in confirmation and regularly in the Sacrament of His Body and Blood, wherein we are strengthened and refreshed for the battle of life.

The second lesson is that of the exaltation of Christ as the Incarnate Son of God. On this feast day the Holy Child received the name of Jesus. Says the Epistle for today: "God also hath highly exalted Him, and given Him a name that is above every name: that at the name of Jesus every knee should bow. . . . and that every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

How Christian is our present-day religious revival? Without question there is in America at least a return to God—but to what god? The current saying is: "Just have faith and you will be all right." It doesn't seem to make much difference what the object of our faith is—any god will do. Is the god to whom we have committed ourselves the Christian God or a god of sorts? To many people God is merely the Receiver of Complaints to whom men pray only when something goes wrong, or God the Scapegoat, who is useful as someone to take the blame, or God the Slot Machine who when the coin of prayer is introduced is bound by a kind of mechanical necessity to deliver the goods.

W. H. Auden satirizes the selfishness of many of our current attitudes in the following prayer:

O God, put away justice and truth for we cannot understand them and do not want them. Eternity would bore us dreadfully. Leave Thy heavens and come down to our earth of water clocks and hedges. Become our uncle. Look after Baby; amuse Grandfather . . . help Willie with his

homework; introduce Muriel to a handsome naval officer. Be interesting and weak like us, and we will love You as we love ourselves.

All of us pray that way sometimes, I suppose. When we do it, however, we must admit in all honesty that we are actually praying to a God reduced to a Santa Claus. We are not praying to the God and Father of our Lord Jesus Christ.

In the Spirit of Christ we pray not to get what we want, but to learn what we need; not to bend God's will to our will, but to discover what God's will is; not to ask for tasks equal to our strength but for strength equal to our tasks.

January 1 warns us against a religiosity that has little to do with the Christian faith. It reminds us that there is no other name in heaven or earth whereby we shall be saved except the name of Jesus Christ.

The third lesson is that of the necessity of discipline and sacrifice on the part of every Christian. The circumcision was the first shedding of blood which foreshadowed the final sacrifice of our Lord on the Cross. Here at the beginning of the New Year we are warned in an unmistakable manner of the sacrificial nature of our religion. It may be that we are tempted to linger sentimentally over the lovely Christmas story. We are brought up eight days later to sharp reality with the circumcision, blood-shedding, and the stern prayer for our own soul-surgery: "Grant us the true circumcision of the Spirit."

Orthodox Christianity, as opposed to modern-day culture societies and peace-of-mind cults, will not let us forget the reality of human sin and the tragic nature of existence. Positive thinking, aspiration, auto-suggestion, just having faith, cannot blot out the streak of perversity in every man that stains his efforts all the days of his life. Sin is the root cause of man's anxiety and human evil. Only Christ's redemption gives us release and rest. But such peace is ours only after God has brought us through a long period of blood, sweat, toil and tears, when we are stripped of our pride and pretensions, when we die a painful death to our old self in order that a new self might be born.

Each New Year, each new day, brings the call. This is a new beginning. Let us die to old things, cast off the old man, be purged, cut off offending members, that we might enter into peace and life. This is the paradox, God and man working together in a mystical relationship. "Wherefore, my beloved," says the Epistle for this day, "work out your

own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure."

1 1 1

Almighty God, who madest Thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit; that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey Thy blessed will; through the same Thy Son Jesus Christ our Lord. Amen.

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The Conversion of St. Paul

THE RIGHT REVEREND WILLIAM JAMESON THOMPSON, C.B.E.
BISHOP IN IRAN

Who art Thou, Lord? And He said unto me, I am Jesus of Nazareth.
—Acts 22:8.

WE OFTEN SPEAK of Saul's conversion as the classical example of sudden conversion. But this is true only to a very limited extent. It would be truer to say that there is no such thing as a sudden conversion; some are more spectacular, but they are only sudden if we are prepared to leave out of account all the preparation which has gone before, very often unnoticed and unconsciously, as when we say that a seed has begun to grow when it begins to appear above ground. But actually the process of growth has already been going on for a long time before that. We do not know when it began to grow. Conversion is not a simple thing; both God and the individual are involved in it.

Saul, when the light flashed on him and in him and the voice from heaven spoke to him, thought that something sudden and unaccountable had happened, but later he came to realise that God had been all along leading him up to this great crisis and decision of his life. What the voice said to him would awaken him to this fact: "It is hard for thee to kick against the pricks." He began to understand those prickings of conscience which he had tried to stifle. How uncomfortable he had felt

when he consented to Stephen's death and saw the way he and others met their death—or as he read and studied the Scriptures how he had refused to accept the plain teaching of some of the Old Testament prophets about the coming Messiah—and now in a flash he saw how God had been goading him all the time to recognise and accept Jesus.

Later he was to realise that God's calling and choice of him went back much further still. He was to write to his Galatian friends (1:15) that it was God's good pleasure to set him apart before he was born, and to call him through His grace in order to reveal His Son in him so that he might preach to the Gentiles. More than this, God chose us, he writes years later still, in Christ before the foundation of the world (Ephesians 1:4). God has His choice and calling for each one of us and this does not change; there is no shadow of turning in Him. It is we who must turn and be converted and bring our lives into line with His eternal purposes for us.

But let us consider what happened that day on the road to Damascus. There is no doubt that a tremendous revolution took place in Saul's mind and outlook which changed the whole course of his life. Of course, he did not immediately understand fully what was happening. He never fully understood. It was a long voyage of discovery to the end of his life. Near the end he could write to the Philippians: "Brethren, I do not consider that I have made it my own, but I press on toward the goal of the prize of the upward calling of God in Christ Jesus." And the way he constantly prays for his friends that they may have spiritual understanding (Colossians 1:9, II Timothy 2:7, etc.) suggests that he felt the need to grow in understanding himself. He never stopped growing.

It is difficult for us to appreciate the tremendous revolution of thought which took place in Saul that day because of his strong Jewish background and training. This sudden revolution was the discovery of two great truths. The first was that he must equate Jesus with God. "Who art Thou, Lord?" he asks in reply to the Voice from heaven. He recognised that it was the voice of God speaking to him, and he gets the amazing answer back, "I am Jesus of Nazareth." We have to make a great effort if we are to appreciate what this meant for Saul, the Pharisee. It was blasphemy. As a Jew he believed fervently in the unity of God and this seemed like breaking up the very foundation of his faith and life. It is the same feeling of revulsion which a Moslem has today

when he first hears of the Christian doctrine of the Incarnation. It raises all his ingrained opposition and unbelief. It is blasphemy of the deepest dye. You will remember also how the Jews despised anyone who came from Nazareth: "Can any good thing come out of Nazareth?" and "Search and see that out of Galilee ariseth no prophet."

But it was this same claim made by Jesus Himself which, above all else, drove the Jews to kill Jesus as we see when we read the Gospels: John 5:18—"For this cause the Jews sought to kill Him because He not only broke the Sabbath [that was bad enough] but also called God His own Father, making Himself equal with God." And John 10:33—"The Jews answered Him, For a good work we stone Thee not; but for blasphemy; because that Thou, being a man, makest Thyself God." And it was precisely because the Christians persisted in believing and preaching this that Saul was ready to persecute and kill them. Later Paul was to try and express the truth which flashed on him that day: "We have known Christ after the flesh, yet now we know Him so no more . . . God was in Christ."

But what made it still more impossible that Jesus could have been the Messiah and equal to God was not only the strong belief in the Unity of God, but the fact that Jesus had been crucified. "Cursed is everyone that hangeth on a tree," St. Paul was to write years after, quoting from the Law of Moses. It was this crucifixion which Jesus Himself had recognized would be the great offence—scandal—at which His most trusted followers were to forsake Him and flee from Him. "All you shall be offended in Me this night," He said on the eve of His crucifixion, and Paul himself was to write about the stumbling block of the Cross (Galatians 5:11). To the end of his life it was something which he could never easily accept. "The word of the cross is to them that are perishing foolishness." He speaks of the foolishness of the thing he preached (I Corinthians 1:18, 21).

But the Gospel, Saul discovered that day on the road to Damascus, consisted in just these two dreadful things—the divinity of Jesus and the fact of the Cross; and he was able to write to the Romans, "I am not ashamed of the Gospel of Christ for it is the power of God unto salvation to everyone who believeth." It was utter foolishness to Saul but to Paul it was something he could glory in, for "the foolishness of God is wiser than men and the weakness of God is stronger than men." It was

this that was the core and essence of Saul's conversion—to equate Jesus with God—Jesus who had been crucified, and to realise His claims on his life.

The second shock which Saul had that day was to discover that this Gospel was for all men, Jew and Gentile alike; and even more than this, that he himself was to bring this Gospel to the Gentiles. It is well nigh impossible for us to appreciate how violently the Jew despised the Gentile. As a Jew and a Pharisee, Saul had been brought up to believe that the Jews were in a class by themselves; they were the chosen people of God; others were strangers, far off, outside the pale. "I will send thee far hence to the Gentiles" (Acts 22:21). Nothing could have seemed so unlikely or so uncongenial as this to Saul, but Paul was to glory in his ministry. He was to learn that all, Jew and Gentile, are equally under the judgment of God. "All have sinned and come short of the glory of God." But also all are equally under the love of God. God so loved the world. All are made nigh to God by the blood of Christ. We have all been reconciled in one body unto God through the Cross. The proud Jew had to welcome the Gentile as his blood relation.

The fundamental questions to which each one of us must give an answer are: What think ye of Christ? Whose son is He? and—What do we think of others? Are we all equally under the judgment and the love of God? According to our answer to these questions we shall decide our lives. Saul came to know Jesus Christ by a sudden flash of insight, yet it took him a lifetime to work out the implications of that. It was only the beginning of an endless discovery or rather it was the introduction to a deathless friendship. Such is the genuine Christian experience which we call conversion—when we come to see God in and through Jesus Christ.

1 1 1

O God, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech Thee, that we, having his wonderful conversion in remembrance, may show forth our thankfulness unto Thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. Amen.

The Presentation of Christ in the Temple

THE RIGHT REVEREND TOM GREENWOOD, D.D.

BISHOP OF YUKON (*Canada*)

When the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law.
—Galatians 5:4-5.

THERE ARE ALWAYS those, who, like the Scribes and Pharisees, seek after a sign or miracle which, if it were given, they claim, would lead men more readily to accept the great offering of God's love. But God's plan of redemption is not to be found in any miraculous or wonder-working events so much as right within the very course of history. "When the fullness of the time was come." It is true that the Virgin's conception of our Lord was a miracle, but the result was fulfilled in the same way as the birth of any other child. "God sent forth His Son, born of a woman, born under the law." The Wise Men sought Him in a palace, but found Him in an ordinary house. Under such humble circumstances He continued to live until He was approximately thirty years of age. He was a child of the Law.

As such, He was brought up like other Jewish children, given the same type of education, taught the meaning of faith, and trained to undertake the obligations of membership in the People of God. Nor did His mother, Mary, consider herself to be any the less under the same Law and its obligations because God had been pleased to grant her this high honour. Each of them, Mother and Child, was under the Law. That is why, "when the days of her purification were accomplished, according to the Law of Moses," Mary brought Jesus to Jerusalem "to present Him to the Lord . . . and to offer a sacrifice according to that which is said in the Law of the Lord." Because of God's deliverance of the Israelites from bondage in Egypt many centuries earlier, He had claimed the first-born of man and beast. This presentation to the Lord was an acknowledgement of the sovereignty of God.

When our Lord began His ministry there was no repudiation of this obligation. In the period known as the Temptation, duty to God lay uppermost. Would the Kingdom be brought in by miracles such as

turning stones into bread; wonders, such as throwing Himself down from a pinnacle of the temple; purely worldly methods, by leaving God entirely out of His life? There was only one answer to these temptations: "It is written." He was bound to the Law of the Lord. When accused of attempting to destroy the Law, He assured His critics that He had not come to destroy but to fulfill. Though He frequently attacked the religious leaders of His day and disagreed with their interpretation of the Law, never at any time did He suggest anything against the religion itself. Indeed, St. Luke tells us that it was His custom to attend the worship of the synagogue every Sabbath day. Such devotion, such allegiance, is of course, why in His great prayer recorded by St. John, He could say without any suggestion of inefficiency, "I have finished the work which Thou gavest Me to do." In His agony in the garden He could cry, "If it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt" . . . "Thy will be done." This is not a cry of hopelessness, but a declaration of obedience and in keeping with that early statement made in the temple at the age of twelve: "Wist ye not that I must be about My Father's business?" That is why when He hung on the cross and the blackness of separation came upon Him, that moment when He tasted the very depths of sin-separation from God, He could still cry, "My God, my God." So at the last, with dying breath He presented Himself unto the Lord: "Father, into Thy hands I commend My spirit."

St. Paul writes, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." The practice of the Christian religion is not something concerned with the emotions alone, but with the whole of man. Body, mind and spirit are required for it is with "all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" that "thou shalt love the Lord thy God." The law of the Lord is to be expressed outwardly through the body in manifold activity, hence the need for the presentation of the body to the Lord. But the body is controlled by the mind and if it is to fulfill the Lord's will, to give Him that reasonable service, the mind must be renewed. Only as we have the mind of Christ can we prove what is the good and acceptable and perfect will of God. J. B. Phillips has put this most forcefully in his *Letters to Young Churches*: "Don't let the world around you squeeze

you into its own mould, but let God remould your minds from within." This does not happen automatically but only as we present ourselves unto the Lord. It was not assumed that because our Blessed Lord was the Son of God it was unnecessary for Him to fulfill the requirements of the Law. Rather, because He was born under the Law, it was considered essential that He should observe the Law. So He was presented unto the Lord and, in later manhood, He presented Himself in the Temptation; in the Garden; on the Cross; and later, in heaven itself where He still presents Himself, the Advocate with the Father.

It is so easy for us who have been brought up within the life of the Church to assume, as we do so easily assume, that everything is all right. In Holy Baptism we were presented unto the Lord and, by the gift of the Holy Spirit, were separated unto the People of God. We repeat the phrases of the Catechism and declare ourselves individually to be a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven. In Confirmation we presented ourselves unto the Lord—and then what? For many of us the end has been reached and our lives have slipped, as so many Churchpeople's lives have slipped, into the ways and customs of the world. There has been too little of that renewing of the mind and so it is not difficult for the world to squeeze us into its own mould. Our presentation is not completed by the observance of one or two special moments in the life of a Churchman, but in the day-to-day renewal. Each time of prayer, public or private; each new venture; each period of daily Bible reading; each Holy Communion, must become an occasion when "we offer and present unto Thee ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice unto Thee." We too are made of woman; we too are made under the Law; without the presentation of ourselves to the Lord we are unfit and unworthy to make known the redemption which He has procured for them that are under the Law.

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Almighty and everlasting God, we humbly beseech Thy Majesty, that, as Thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto Thee with pure and clean hearts, by the same Thy Son Jesus Christ our Lord. Amen.

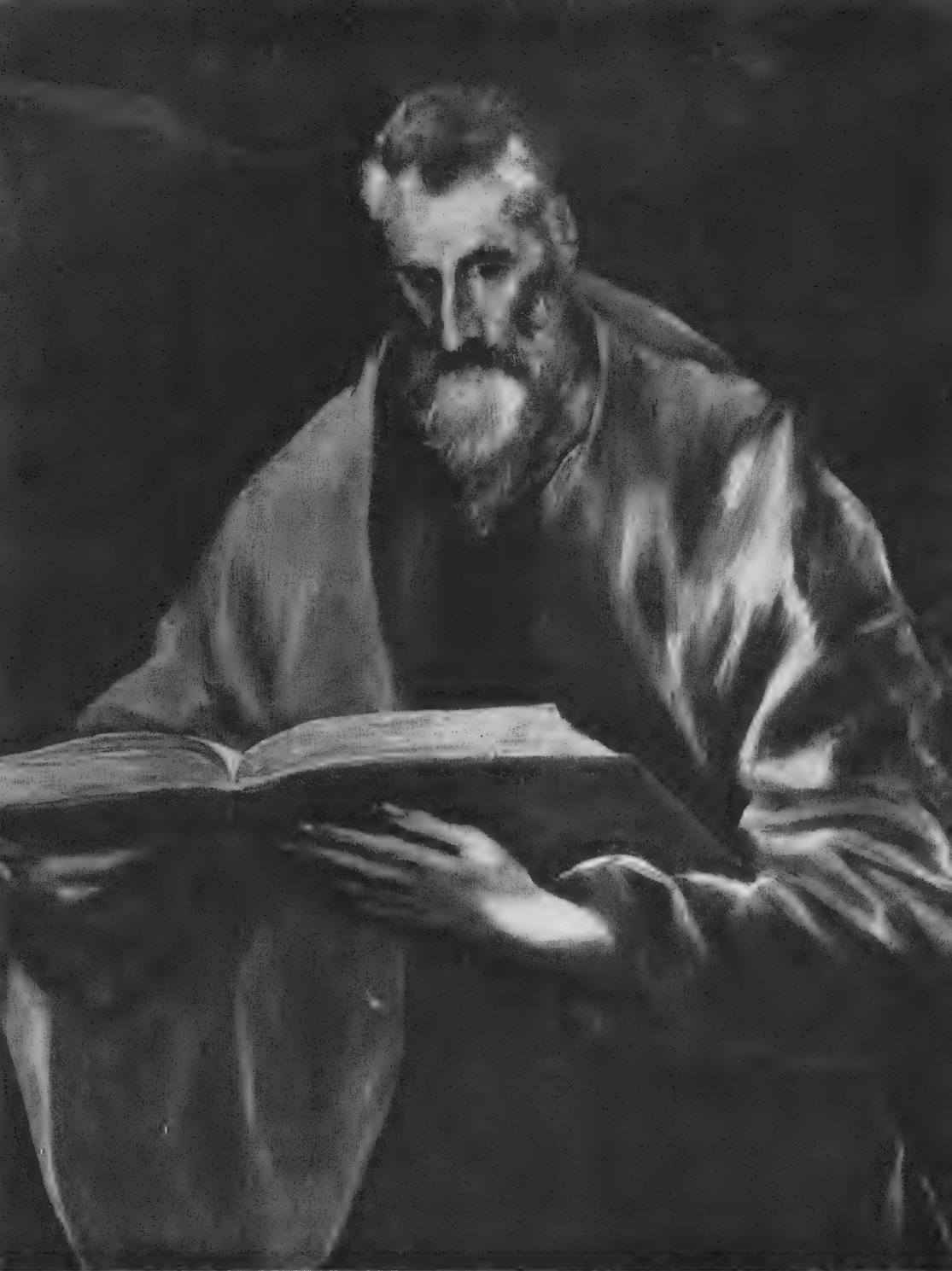
St. Matthias the Apostle

THE RIGHT REVEREND HERMAN R. PAGE, D.D.
BISHOP OF NORTHERN MICHIGAN (U.S.A.)

And the lot fell upon Matthias.—Acts 1:26b.

HERE WE HAVE one of the few references to the man who could well be the patron saint of many of us. Do you recall the story? After the Ascension of our Lord, the apostles felt that the time had come for filling the place vacated by Judas. "His office let another take." So they followed the accustomed procedure of the day for determining the will of God. Finally, after selecting certain names, they cast lots. "And the lot fell upon Matthias." But that did not tell the whole story. What we need to remember is the fact that from then on, Matthias would in a sense lose his own identity and become known as the man who took Judas' place. Don't we see that the very mention of his name calls up first the reproach that Judas had earned? In the eyes of many, in the thinking of many, he and Judas would always be linked together. Undoubtedly Matthias knew this. Yet he felt that the choice represented the call of God, and accepted it accordingly. A lesser man might have declined. But today we remember Matthias as a saint. Though we have but little further mention of him, apparently he did make good and restored luster to the office.

Yet what a familiar story this represents, one that did not once and for all end in the days of the apostles! Underneath we find a deep principle. Someone fails but the work or the cause must go forward. Soon the lot falls on another. In how many various forms it appears today! Here is a school which has fallen upon evil days because of the dereliction of its head. Former pupils and patrons point the finger of scorn at it. Yet its board has confidence it can regain its former place. Then there starts a search for the right man. Once he is discovered, the board applies pressure upon him to take the position. The lot falls upon another Matthias. Full well he knows, unless he is a complete fool, what it will cost. It means giving up his present work and being willing to associate himself with a position that will for a while carry an association of the smirch achieved by another.



St. Matthias, Apostle

It happens in the Church the same way. How frequently the lot falls upon Matthias! A diocese reaches dire straits, and the call comes to try and carry it back to its former position; or a parish needs someone to make the people forget the former ignominy of another's failure. Industry and commerce both know this same experience in other forms. But actually in one way or another the call comes to most of us. But when the call comes, how many of us want to accept it? Something down deep inside of us recoils and flinches. All too often we have seen what happens to others who have tried. We must decide. Do we want to accept the challenge which may end in failure, or remain where we are in comfort? Remember there is no guarantee of success. Neither had Matthias any such guarantee. But the lot fell upon him so that he felt it represented both the call of God and the will of God. Success or failure did not enter in. Those ends rested in the hand of God. For Matthias came only one responsibility—doing the very best he could with the talents which God had given him, and leaving the issues in the hands of God.

What then should we do when the call comes to us to join the company of Matthias? We have several choices. We can weigh the odds carefully. Caution and the experience of others will enter in. Our own memory of what happened to some of them will reveal to us the price we have to pay. Against this we can weigh our present position with its comfort and security. Surely God does not expect us to give up all this on a mere venture of faith. Besides, there must be a lot of younger people who can do it. Haven't we served our apprenticeship? And so we can decline.

On the other hand, we can weigh the odds against us, remembering that our Savior "set his face steadfastly towards Jerusalem" and all that it involved. He knew what lay ahead. But He also knew it represented the call and will of God. After all, Matthias simply followed the example of the Lord whom he had elected to serve. But that seeming defeat proved anything but final. The progress of the world has come from those valiant souls who did not count the cost, but responded to the will of God. We do well to remember what the late Archbishop Temple reminded us—that because God wants us to undertake something does not necessarily mean He wants us to succeed. Success or failure does not represent the entire goal. Our age has stressed too

much what we think is success. But the Resurrection tells us that the defeat of the Cross with God does not represent finality. God turned that into His victory. So with us. The call to serve when the lot falls upon us does not mean that we shall succeed, as the world measures success. But it does mean an opportunity to serve God in a hard spot. Moments will come when we may regret the choice. The telephone may ring at midnight and a voice tell us that we are no better than our predecessor and that we ought to go to jail. But at least we will have the great satisfaction of knowing that when the call of God came, we did not try to evade it by soft alibis or easy excuses. We will know that we have taken our place in the great company of those who have followed the example of Matthias, on whom the lot fell, and have given out of our best to meet a need and to restore luster to an unfortunate situation. Somehow it seems that God Himself matches our strength and power and uses it all in His service.

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O Almighty God, who into the place of the traitor Judas didst choose Thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that Thy Church, being alway preserved from false Apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord. Amen.

The Annunciation of the Blessed Virgin Mary

THE RIGHT REVEREND ALLEN JEROME MILLER, PH.D.
BISHOP OF EASTON (U.S.A.)

IT WOULD BE WELL at the outset for us to know that it is not possible to think about the Annunciation without, at the same time, having in mind the doctrine or teaching of the Virgin Birth. The reason for this is quite clear when we realize that with the exception of the first chapter of Matthew it is only in the context of the Annunciation that we find mention of the Virgin Birth. The very purpose of the Annunciation, it would appear, is to give notice of the manner of our Lord's birth and to indicate the significance of that event for all people. God was to come into human life for the salvation of all mankind.

At the time that St. Luke was writing his Gospel there had already sprung up in the Church certain teachers who were setting forth ideas contrary to the faith and who were thereby disturbing and dividing the Church. It is this situation that is referred to in St. Luke's Book of Acts (20:28-30):

Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

What was happening, even at this early time, was the appearance and boldness of the heresy that denied the humanity of Jesus. These were not outsiders who were causing this trouble. They were insiders. They were people who at one time had believed the whole faith. Something had happened to these people. Something that caused them to speak "perverse things" and "to draw away disciples after them." At any rate, the denial of the humanity of Jesus, regardless of pretext, was heresy of a most serious kind. Christ was a divine being, they said, who only seemed to be human. This was "perverse" teaching in that it aimed at the very foundation of the gospel itself. The denial of the humanity of Jesus was, to its apostles, the equivalent of a denial of the

Incarnation. It was, furthermore, a denial of all that the Incarnation implied: it denied that Christ had taken our flesh upon Him, that He had suffered and that He had died. The apostles could not for a moment tolerate such false teaching. It was, in their minds, "another" gospel which had to be resisted and nullified by the more vigorous proclamation of the true faith. St. Luke, Ignatius and the framers of the Apostles' Creed all indicate that they recognized the threat of this dangerous heresy. They combat it by setting forth very plainly the doctrine of the Virgin Birth which teaches that Christ was truly man as well as truly God. These early leaders of the Church saw clearly that the true faith, in order to be preserved, must be stated, proclaimed and taught. The faithful must everywhere and at all times know that the Son of God was "conceived by the Holy Ghost" and "Born of the Virgin Mary." With this brief background let us move on to a consideration of the words of the Annunciation, thinking about them as being within the framework of (1) Salutation, (2) Message and (3) Response.

The messenger who brings the good news of heaven to the Virgin Mary is the angel Gabriel, the same messenger through whom the revelation had been brought to the prophet Daniel and through whom also prophetic word had been brought to Zachariah.

The salutation begins by informing Mary that she is a person who is "highly favored." In the eyes of the world and according to worldly appraisal the events which followed the Annunciation could, with some justice, question the favor here mentioned. After the angel would depart she would go on a long, wearying journey to an obscure little town. And she would go not because she or Joseph wanted to go but because a foreign ruler named Caesar Augustus made them do so. There in the little town of Bethlehem on a winter's night in a stable she would give birth to a Child. After the birth of the Child she would return to Nazareth and live in poverty while the Child grew up. She would see this grown Child win the affection of the humble people and, at the same time, become the object of hatred of the men who ruled the people. And then the day would come when she would see this hatred become so intense that it would cause nails to be driven into His body and cause His body to be left hanging on a cross.

But we should observe that the angel Gabriel does not say that

Mary is favored in the eyes of the world. She is highly favored, rather, in that the Lord God is with her. The world has its interests centered in pleasure, in comfort, in power and in prosperity. In the ways of God, however, these things are quite incidental. What God appears to be concerned about is that the person whom He chooses for an earthly mission be a person of character. A person who, in the course of his mission, can endure and overcome persistent hardship and suffering. A life of ease, therefore, may not be a sign of God's favor; it may, in some instances, be a sign that such a person is out of favor with God—that the Lord is not with him. It is God's way to test those whom He loves. And we should be mindful of this fact when we are so tried, for it is a sign that we have been included among those "highly favored" of God. All true moral and spiritual progress is made at the expense of somebody's suffering. The willingness to be used as a means to this moral and spiritual advancement is the highest calling of man. It would seem that to serve God is alike in meaning to the expressions to suffer and to sacrifice for Him.

Mary's reaction to the angel's salutation was one of fear. The record says simply, "she was troubled at his saying." This experience of being troubled unto the point of fear really is a normal reaction whenever God, with His purpose, suddenly breaks in upon human consciousness. A person's life may move along for years in an average sort of way, having average ideals, average objectives and average achievement. Then, suddenly, by one means or another, the full impact of the presence, the power and the significance of God overwhelms his soul. There is no way for this average person to know at the outset what this revelation of God means. The initial response to such an experience, therefore, can hardly be anything other than one of awe. Following the first shock of fear there is the realization for the first time, that the averages are no longer enough. The presence and power of God have shaken this person loose from the averages—average ideals, average hopes and accomplishments—and have cast him up upon a higher plane. And, of course, as it dawns upon the person that God has appeared for the very purpose of choosing him for a particular mission, then it comes to him, too, that there is for him the possibility of a new and larger life of increased usefulness.

The salutation of the angel Gabriel to the Virgin Mary was followed by an announcement, the message that he had been sent to give:

And the angel said unto her, Fear not, Mary, for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and thou shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David. And He shall reign over the house of Jacob forever and of His Kingdom there shall be no end.

If Mary's reaction to the appearance and salutation of the angel was one of fear, her reaction now is one of complete bewilderment. Her response to the message of the angel indicates her confusion: "How can these things be?" Her perplexity was twofold: first, she could not understand, since she had no husband, that she could give birth to a son; and second, she was astonished that it could be considered possible that she could be chosen to be the mother of Israel's promised Messiah. It was in answer to Mary's state of confusion that the angel made known that the child Jesus would be supernaturally conceived.

And the angel answered and said unto her, The Holy Ghost shall come upon thee: therefore, also that holy thing which shall be born of thee shall be called the Son of God.

There is given also with this message the assurance that what has been announced will come to pass.

"For with God," said the angel, "nothing shall be impossible."

There come to mind here the three creative events attributed to the activity of God's Holy Spirit: (1) we are told that in the beginning, at the time of the earth's creation, the Spirit of God moved upon the face of the waters; (2) in the instance of the birth of Jesus, Mary is told by the angel, "The Holy Ghost shall come upon thee;" and (3) later, on Pentecost, when the Church is brought into being, it is again the result of the activity of the Holy Spirit:

And there appeared unto them cloven tongues as of fire, and it sat upon each of them and they were all filled with the Holy Ghost.

It might not be amiss to observe here that there is no person who does not stand bewildered before the announced purpose of God. When a person becomes aware that he has been singled out by God for some particular mission he most naturally wonders how it is possible for the

will of God to be done—through him. A consciousness of the limitations of human nature sometimes persuades people that the revelation of God is not possible through them. Just at the moment of perplexity, however, God, by means of some messenger, sends the reminder that “with God nothing shall be impossible.” And so it is that conviction is established in the soul, enabling God’s purpose to fulfill itself.

The angel’s salutation and message were followed by Mary’s response of obedience. Mary simply put herself in God’s hands. That she should be the mother of the Son of God was still to her a great mystery but one which she was now confident would, in time, be made known.

And Mary said, Behold the handmaid of the Lord: be it unto me according to thy word.

Mary’s response of obedience to the will of God was the crowning fact of the revelation. The purpose of the announcement and revelation was to call forth submission to the will of God.

Obedience to the will of God is the one way that His revelation is confirmed. It is only as a person begins to submit to what he discovers is the will of God that he becomes introduced to God’s purpose and begins to detect its ratification in his own life. Every vision of God leads to new commitment, to new obedience. This is the only sure way to growth and knowledge and to the fulfillment of that holy life to which, by God’s grace, we have been called.

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We beseech Thee, O Lord, pour Thy grace into our hearts; that as we have known the incarnation of Thy Son Jesus Christ by the message of an angel, so by His cross and passion we may be brought unto the glory of His resurrection; through the same Jesus Christ our Lord. Amen.

St. Mark the Evangelist

THE RIGHT REVEREND NIGEL EDMUND CORNWALL
BISHOP OF BORNEO

The Truth of Thy Holy Gospel.

MARK—THE SON of Mary of Jerusalem—lived in the house where the Last Supper was celebrated. He was believed to be the young man sent to warn Jesus in Gethsemane but arrived too late and was nearly caught. The same house was the place of meeting for the earliest church in Jerusalem. Mark was a cousin of Barnabas and went with him and Paul to Antioch and was later chosen for a partner in the first missionary tour. He turned back when half way, an action which resulted in something of a rift in the apostolic band—but it was made up later and we find Paul asking for Mark to come and be with him. Tradition tells us that he became a missionary in Egypt, was the first bishop in that land, and was martyred there.

It is pretty certain that Mark, with Peter's help, wrote much or all of the Gospel which bears his name. He was the first of the Evangelists, Matthew and Luke using Mark's Gospel as the main foundation for their own.

The Gospel is a plain, simple and straightforward teaching of facts of the Messiah; it states His proclamation, His claim, and His assumption of that Messianic power. This is really the foundation of all our faith: *Jesus Christ, True Man and True God*. That is in short the proclamation of Mark's Gospel. All else springs from that—our knowledge of God, the presence of the Holy Spirit, the Church, the Sacraments, our worship—all are built on that foundation: "the truth of Thy holy Gospel."

In this Collect we pray that we may stand firm in that faith, the faith of the Church. True faith is always assailed from every side—it always has been and always will be; the Devil is a liar and the father of lies—but Christ is the Truth. Therefore there must always be war against Truth. The Devil always cleverly suggests ways around—raises people up to "adapt," to "modernise," to "reform," to "produce new theories."

Men always want to make the faith fit *their* preconceived, petty ideas. This is all the work of the Devil, who is the enemy of Truth. We, like St. Mark, must bear witness to the Truth as it has been handed down to us—"The Faith once for all delivered to the Saints."

This is not just a pious platitude. We are surrounded on every side by the enemies of Truth. The most dominant one at the moment is Marxian Nationalism—and you'll say perhaps that that doesn't worry you. But what about the huge Islam religion? And closer, still even more subtle, there are these hundreds and hundreds of so-called Christian sects, each blaring out its own minute particle of truth and giving the lie to the Truth in all its fulness—"the truth of Thy holy Gospel."

Throw all your weight onto the side of Truth. The Truth is in the Gospel which enshrines our glorious faith, summed up in the words "Jesus Christ, True God and True Man." Don't be led away by stunts or half-truths however well wrapped up—or however hard and uncomfortable the true faith may be.

And pray—especially for your bishops and priests who have all promised at the solemn moment of ordination and consecration "to banish and drive away all erroneous and strange doctrine contrary to God's word, and both privately and openly to call upon and encourage others to the same."

Pray also for your brethren who are tempted, who have no solid background, who are puffed up by pride—that we, being not like children carried away with every blast of vain doctrine, may be established in the truth of Thy holy Gospel.

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O Almighty God, who hast instructed Thy holy Church with the heavenly doctrine of Thy Evangelist Saint Mark; Give us grace that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of Thy holy Gospel; through Jesus Christ our Lord. Amen.

St. Philip and St. James, Apostles

THE RIGHT REVEREND JOHN TRISTRAM HOLLAND
BISHOP OF WAIKATO (*New Zealand*)

If I go and prepare a place for you, I will come again.—St. John 14:3.

THE GOSPEL FOR to-day, from which these words are taken, is an inexhaustible treasury for meditation; it also gives us our marching orders, as it were, for our spiritual pilgrimage here on earth and in heaven too. For to those who try, no matter how haltingly, to follow Christ, there is no such thing as a dead-end road on life's journey. Even death itself, which to the unbeliever is the blank wall of a cul-de-sac, is just another and more glorious "mansion," or resting place, along the pilgrim way. "I am the Way," said Jesus, and the mere fact that we are following that Way means that we are already in heaven here on earth and are experiencing the joy and wonder of that quality of life which we call eternal.

Like our Lord, we too, so long as our faces are set in the right direction, are going to the Father. As Archbishop William Temple says in his great book (*Readings in St. John's Gospel*):

The resting-places are wayside caravanserais—shelters at stages along the road where travellers may rest on their journey. It was the custom in the East—and still is, where railways and motor cars have not yet penetrated—for travellers to send a dragoman forward to make preparation in the next of those resting-places along the road, so that when they came they might find in it comfort as well as shelter. Here the Lord presents Himself as our spiritual dragoman, who treads the way of faith before us—the "captain and perfecter of faith"—and makes ready to welcome us.

"If I go . . . I come again." He is always there, ahead of us. But, like the father in His own incomparable story, our Lord does more than wait for us. He comes down life's road to meet us—poor prodigal sons that we are—and to lead us on to where He would have us be.

Going and coming: that is the rhythm of the world. The rhythm of the tides and seasons: of springtime and harvest and springtime again; of sunset and dawn; of youth and age. It is the rhythm of life itself, spiritual as well as natural. It is the action of God.

Think for a moment of our Lord, in whom the Word—or action—of God is seen in the fulness of its sublimity. He came at Christmas, plunging down from His inconceivable glory of Godhead into the very depths of humanity. That is what the Incarnation means: the coming of God into human flesh, into the very stuff and fabric of human life and experience. No coming was ever more complete. Perfect God, yes. But also perfect Man.

Then, after thirty-three wondrous years, He goes—goes in the squalor of crucifixion. In the words of our Creed, He was dead and buried; He descended into hell. No going could be more complete. But the rhythm—the action—of God did not end there. Three days later, on Easter morning, He comes again in all His risen triumph. For forty days He is with His friends. There is a difference, certainly. His body is no longer the same. But the important thing to His disciples is that He is *with* them. And then, quite suddenly, He goes away from them again on the Mount of Ascension. But still the divine rhythm is unbroken. Ten days later, at the Feast of Pentecost, He comes in the person of the Holy Spirit and His disciples remember how, on the eve of His death, He had told them that it was expedient for them that He should go away, and how that He had added that He would not leave them orphans but would come to them again. Those words, which in the Upper Room had sounded so fantastically impossible, were now so wonderfully true. He had gone. And He had come again.

Our Lord's life was indeed a repeated coming and going. But (and we say this with all reverence) it was not a haphazard, hit-or-miss affair. Every time He went, He went in order to come—and to come more close than ever before. Only by leaving His "kingly throne" and coming to live on earth could He show us, in language that we can understand, what God is like. Only by going to His death upon the Cross could He come to us as our Saviour. Only by ascending into heaven could He come and dwell in human hearts and lives for all time and in all places. He was parted from us for a season that He might be with us for ever. "If I go . . . I come again." "His 'going,' " says Archbishop Temple, "is itself a 'coming.' For He goes to the Father, to whom all things are present, so that by His departure He becomes more accessible than ever before." Only by going could He come.

In other ways, too, our Lord's life was a continual coming and going.

It was His practice, as we are told so often in the gospel story, to go into some quiet place and there hold communion with His Father. In the strength and sweetness of those constant hours of peace He was enabled to come back into the hustle and hubbub of the world and give Himself without stint to the countless needs of men and women—and children too. By going to His Father He was able to come to His brethren.

There were times—and they must have grown more and more frequent as the days slipped by—when Jesus took His disciples with Him to share His times of prayer and meditation so that they too might learn the necessity of coming to their Father before they went out to minister to their fellows. "Come ye yourselves apart into a desert place, and rest a while" had to precede "Go, and make disciples."

We too must learn that lesson and catch that rhythm. Unless we come, joyously and regularly, to refresh ourselves in God's presence, we shall have but little to offer to those around us. We can give only in proportion as we receive.

Coming and going. Going and coming. That should be the unbroken rhythm of our spiritual self-discipline and of our Christian discipleship. And, for us, that rhythm reaches its perfection in the Sacrament of Holy Communion, that most sacred trysting place—or "mansion"—of all. It is as we "go to our Communion" that Jesus comes to us: it is as we "come to our Communion" that we are enabled to go out into the world around us and minister in Christ's name to the needs of others.

So shall we discover that what may sound a clever paradox is none other than a simple, basic fact of Christian experience—that it is only by going that we can come, and only by coming that we can go.

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O Almighty God, whom truly to know is everlasting life; Grant us perfectly to know Thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of Thy holy Apostles, Saint Philip and Saint James, we may steadfastly walk in the way that leadeth to eternal life; through the same Thy Son Jesus Christ our Lord. Amen.

St. Barnabas the Apostle

THE RIGHT REVEREND GERALD HENRY BROOKS

BISHOP OF BRITISH HONDURAS

For he was a good man, and full of the Holy Ghost and of Faith: and much people were added unto the Lord.—Acts 11:24.

ST. LUKE in the Acts of the Apostles writes these words about St. Barnabas—Son of Consolation, who was a Levite from Cyprus and had sold his possessions and given all to the Church. St. Paul's sight was restored and he was baptized by Ananias, but it was St. Barnabas who completed the work by bringing him to the apostles in Jerusalem who were still afraid of him. Later on at Antioch after a period of prayer and fasting, "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Thus began the great missionary labours of St. Paul and St. Barnabas.

You and I were brought to Jesus and entered the Church when we received the Sacrament of Holy Baptism. We have received the Holy Ghost in our Baptism and Confirmation. Can it be said that we are full of the Holy Ghost and of faith? Are we bringing any people to our Lord? As members of the Holy Catholic Church do we by our lives and examples attract other people into the Church? Each one of us is called by God to be a missionary, whether it is in the home or at work, in our own country or abroad, whether we are ordained priests or laymen and women. We may be very good about saying our prayers and going to Church. We may do Church work and support the missionary work of the Church, but do we remember that we are Christ's disciples wherever we go and whatever we are doing? Can people say of us that we are good men and full of the Holy Ghost or that we have been with Jesus? Are we not sometimes afraid to mention religion, to speak up for what is right and stand out against what is wrong? Are we really trying hard enough to fit ourselves by the Grace of God for the work which He has given us to do. Are we really even converted?

What kind of fight are we putting up against our temptations and bad habits so that we may be as perfect as possible? "O God, use me

and make me fit to be used" must be our prayer. Let us repent and become as little children.

Also let us pray for more faith, which is a gift of God, and the light of His Holy Spirit so that we may have a right judgment in all things and evermore rejoice in His Holy Comfort. Then we shall be strong and good apostles of our Lord Jesus Christ and much people shall be added unto the Lord. "Not by might nor by power but by my Spirit saith the Lord of Hosts."

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O Lord God Almighty, who didst endue Thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech Thee, destitute of Thy manifold gifts, nor yet of grace to use them alway to Thy honour and glory; through Jesus Christ our Lord. Amen.

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St. John Baptist

THE RIGHT REVEREND DANIEL IVOR EVANS
BISHOP OF ARGENTINA AND EASTERN SOUTH AMERICA,
WITH THE FALKLAND ISLANDS

THE COMMEMORATION OF the Nativity of St. John Baptist inspires many reflections.

1. The Providence of God in giving to his ageing parents "now both well stricken in years" the joy of a male child. Only those who long for children and by some freak of nature are denied this joy can thoroughly appreciate the situation of Zacharias and Elizabeth so briefly but tellingly described in those few words, "And they had no child."

2. There is that of dedication and vocation!

"And thou child shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways."

What a destiny for any child! Would you despise such a role for any of your children? Would you wish and are you hopeful that one of your sons should become a prophet of the Lord, should enter the sacred

ministry of the Church of God? Would you like one of your daughters to offer herself in the same self-abnegating service as teacher, nurse, doctor, or nun? In the varied service of the Church of God there is place and position for men and women.

3. Messengers of Christ. There is a universality to this vocation. It is something we can all do whatever our ability or work may be. Thank God they are an increasing number who are coming to realize this and who are conscientious witnesses to Christ within the sphere of their influence.

These three points provide abundant material for reflection and meditation. I wish to enlarge upon another and too seldom mentioned quality in John Baptist. John's nativity—vocation—preparation—mission—these are not demanding topics. The characteristic I wish to ask you to think about is that of John's fearlessness. That fearlessness put his head on a salver; the Collect enjoins us "after his example constantly speak the truth, boldly rebuke vice and patiently suffer for the truth's sake."

Where do we stand measured by this uncompromising character than whom none greater was born of woman and greater than whom is the least in the Kingdom of Heaven?

How many of us are there who can stand up, not before a Herod with his power of torture and death, but before our fellow men and say, "It is not lawful for thee to have her"?

For the want of this courage how many of our friends are they who have pursued paths, engaged in alliances which they certainly would not have enterprised had the friend who could have done so spoken with conviction and authority when the opportunity was afforded him to do so?

There are outstanding instances of moral courage in our age—they are like isolated peaks on the horizon. A writer of our time urges that our age is better known for its moral cowardice. So many of the evils that have emerged and assumed prominence and tyranny in personal, social, and political life have developed because there were not enough John Baptists to go round; we have clothed evil with garments of acceptability—expediency—rationalism—happiness—comfort, and so sought to remove by verbal classification the responsibilities that are ours. We

have hidden behind popular acceptance; we have leaned on crutches legal and conventional. We have appeased where we should have rebuked, yielded where we should have fought. Truly it may be said of some of our wars of recent years that they were the direct result of moral cowardice; true, when they broke upon us we met the demands and wonderful courage was displayed and sacrifices made, but the courage of the battlefield is often easier than courage demanded in the drawing room and in the pulpit, and that in the pulpit is less demanding than that of speaking, rebuking face to face. John Baptist saw life in its clear relation to God, shorn of all its trappings, of all the accidents and accretions of period—historicity as such does not arise. And so with us—the time that separates us from the age of John Baptist is quite immaterial. Fundamentally we are no different from the people of his day; remove what the last 150 years has added to and cluttered around our lives and we stand where those to whom John Baptist spoke stood. Just because we have learnt to make machines of increasing complexity—just because we have developed our lives at the extensions of existence—the speed of our feet, the sight of our eyes, the hearing of the ear, the range of the tongue and the strength of the arm—and wonderfully we have increased and extended these capacities—we should remember that *we are still our own small selves*.

Have we developed our capacity of control—of direction—of aspiration—of conviction beyond what it was in the days of Socrates?

Let us then remember to what our Holy Religion speaks—where it is meant to operate—how it is intended to enlighten and strengthen. Not a few tend to dismiss the relevance of religion as though it had no pertinence to present life and living. How wrong they are! Whence these fears, whence this despair, whence this nervousness that are so prevalent in our midst? Have we not lost our convictions and in that loss suffered the loss of meaning and purpose? Being ourselves unconvinced, we have no real values to uphold or to defend. Our wills are inept because the mind is vacillating—there can be no moral courage without a morality to defend.

Think on these thoughts and pray for that grace that will help you to perceive the permanent in the transient, the life beyond activity, and the purpose behind life. This is a road to conviction, and through con-

viction you will come to possess some of the virtues commended to us in the Collect for this day's commemoration.

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Almighty God, by whose providence Thy servant John Baptist was wonderfully born, and sent to prepare the way of Thy Son our Saviour by preaching repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through the same Thy Son Jesus Christ our Lord. Amen.



St. Peter the Apostle

THE RIGHT REVEREND ARTHUR WHEELOCK MOULTON, S.T.D.
RETIRED BISHOP OF UTAH (U.S.A.)

THE 29TH OF June is the feast day of St. Peter, the day on which this stalwart was crucified. Simon Peter is my hero. He has been a saint for a long time: he will be a saint for a longer time. He is the Rock. The Saviour called him that repeatedly. The Saviour called him that up among the mountains of Cæsarea Philippi. There were rocks all around him. It was the kind of country that made you think—made you feel rocks. It was foundation country. The Saviour said He would build His Church on that man Peter. Everything suggested building; the materials were there. Indeed within a stone's throw stood the colossal memorial to a heathen tyrant. Jesus said He would build an eternal structure on the adoring man who stood before Him. He did—built it on Simon Peter and on the millions who through the ages have caught the apostle's unerring enthusiasm.

He was the first man to tell the Truth, was St. Peter. Others may have thought it, hoped it so to speak, but Simon Peter said it. "Thou art the Christ, the Son of the Living God." That is what the man said—the first man to say it—the first man to give the clue which has led the ages to find the saving Truth.

What led up to this revealing declaration of the chief apostle? How did they happen to be there in that mountainous northern country anyway? It was a lovely country—it was the place to go after all those miracles of healing and feeding and the rising hostility of His countrymen. It was the natural desire to find rest and peace among the mountains. And so it came to pass. Then and there the whole cosmic mystery of life with its glories and wonders, its potentialities and powers came clear and sure—as the Truth shone forth from the only source Truth ever does shine forth from, the creative inspiration of the eternal God. All truth is revealed truth. We think we make it up; we do not. It bursts upon us when we discover it critically. In a personal universe it cannot be otherwise. Flesh and blood does not reveal it unto us. Flesh and blood does a good deal of the work; nothing comes if we do not work for it; everything comes if we do. Truth was integrated into the world when the universe was built because the universe is part of the mind of God. Einstein's theory of energy—if it is true that E equals mc squared—was true from the beginning. Einstein did not write it; God wrote it and Einstein was able to read it. The Bible read it long ago. The quantum theory of energy has been eternally true and somebody in the twentieth century has begun to think it out. The Bible thought it out and said so ages ago. Energy in the highest sense is spiritual and the truth flashes upon us as it comes straight from the "Lord of all Being throned afar."

So Simon Peter, an instrument of revelation, drew the Truth out of the ages and in and out, and up and down, and dim and bright, and dull and clear, and foggy and shining, and waxing and waning, and losing and winning, defeated and triumphant it stands today as the compelling and rugged Truth before which we bow the head and bend the knee. "Thou art the Christ; Thou art the Christ of God." "Thou art the Christ, the Son of the Living God."

The ancient Faith resurges because the ancient Faith is an integral part of the cosmic structure; it has to be true: it will be true forever.

That is what we owe to St. Peter under God. No wonder after the revelation he blocked the path the Saviour would take to Jerusalem and death. I can see him doing it: Thou shalt not pass! It is not difficult to

sympathise with the apostle; death could have no parcel with the Son of the Living God. It was a positive human effort and understanding in the mind of the apostle. We read it there and we feel cheered. Clovis declared that if he and his Franks had been there in Jerusalem on a certain fateful day they would never have crucified the Saviour! Jesus is human and divine and He calls out humanity and touches it at every point as certainly as He touched God.

In another week on a mountain again, Simon Peter chooses to build there so the world could see forever the figures of the champions of life—Moses, Elijah, Jesus. They were the ones to live with; they were the secret of life. Truth again to the rescue.

Perhaps it would have been good for Simon Peter if they could have stayed there. It would have saved him from a black experience. So near to the Transfiguration came the transformation—the swift change from the noble to the base—from the beautiful to the beastly! How could Simon Peter have done it? First to see and tell the Truth; first to try to hold the Master back from shameful death; first to smite with the sword and draw blood in His defense, how could that young prince of the apostles deny that young Prince of glory! He swore he had no part in Him. The man declared with oaths he did not know the Man. How could he! I do not know. He was right before, he was wrong now; eternally right and wrong on each count. I do not know. The path from bravery to cowardice is a short and sharp one. One man of you shall chase a thousand, Peter read in his book of history. But it did not look so. One man against the Roman army, one sword drawn against the swords of thousands of trained soldiers! There was no chance. What if that Man there had healed the sick, raised the dead, fed the multitudes, restored sight and vigor—I never heard of Him, cried the trembling follower; never heard of Him, never had anything to do with Him, he swore by all the gods.

Simon Peter, chief of the apostles, was at that moment afraid to die. Well, he was only thirty; he had a home and work to do, and in the dense despair nothing counted but personal liberty. The path from bravery to cowardice is a short and sharp one. So is the path back from cowardice to bravery. It can be taken—it has to be taken if life is to

be truly lived. The thing is here; the line of life is a curve; it tends toward beauty. The line of theological thought is a curve too and the tendency is always toward orthodoxy. We tend to return to base. Orthodoxy is centripetal; it has pull to it, drawing strength back to centre. We cannot permanently get away from central truth. We have to get back or get forward to the rock from which we are hewn. Simon Peter did: the Rock became the rock once more.

Look at the record. The apostle went away again to his own home. I quote William Newton Clarke: "Man entertains ideals and ideals become his inspiration. Man can be true or false to his nature. He can elevate or degrade himself. He can be a hero or a fool. The noble and the base alike indicate man's greatness." Yes, the apostle went back to his home, went back to his fishing and his net-washing, went back with the mightiest fact in the whole cosmos—the Resurrection—and then left everything once more, as a few short years before he had left everything to follow Jesus. "Men and brethren," we hear, "all ye that dwell at Jerusalem," "ye men of Israel"—no cowardice here, no faltering here, no fleeing here; but stern, unflinching, piercing words of truth that brought thousands to repentance. After all, one man of you shall chase a thousand.

So Simon Peter is my hero. I'll take him with all his stubborn impetuosity; I'll take him with all his horrible mistakes; I'll take him with all his cowardice. I'll take him with all his oaths and cursings; I'll take him with all his flat and fearsome denials—because—because I have to take him with the hot tears that burned and blistered with repentance; I have to take him because he stood athwart the path that lay between Jesus and death; because he saw clearly on the Cæsarean road and backed up his statement not many weeks later; because I have to take him with his "Men and brethren," "Men and brethren," with his great preaching equalling his cosmic statement on the mountain road. I say *cosmic* because Jesus Himself is *cosmic force*. Everything concerned with Him is *cosmic*. Birth, Power, Resurrection. Simon Peter fell down but got up on his feet again magnificently. The Roman world fell down at St. Peter's feet and did not get up again until it accepted the Holy Gospel that He preached and for which he died head-down on a cross! Only

the Gospel that St. Peter preached can save the world. Simon Peter is my hero. Holy Orders go back to him and through him to Christ the Son of the Living God.

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O Almighty God, who by Thy Son Jesus Christ didst give to Thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed Thy flock; Make, we beseech Thee, all Bishops and Pastors diligently to preach Thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through the same Thy Son Jesus Christ our Lord. Amen.

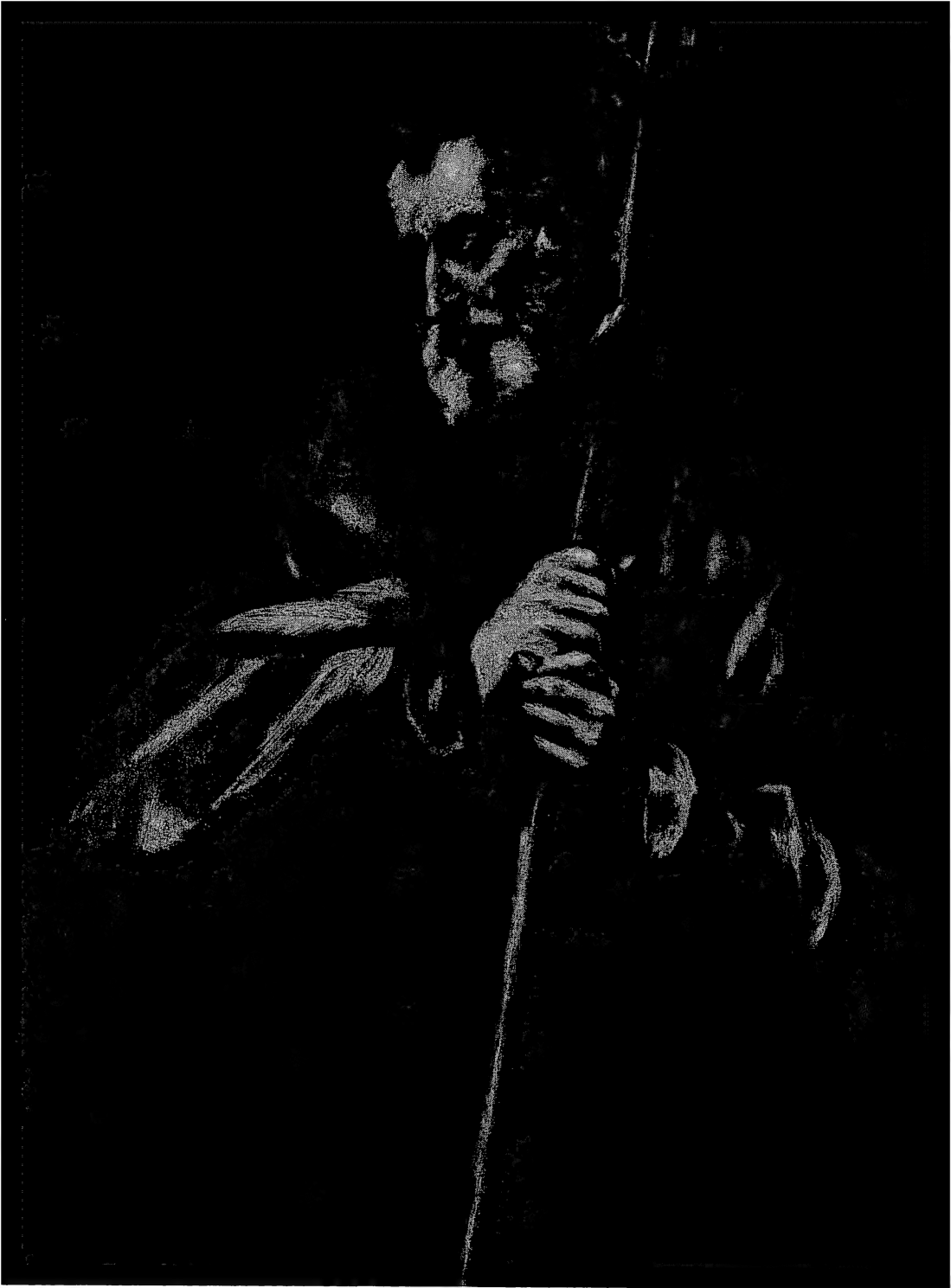


St. James the Apostle

THE RIGHT REVEREND J. GILLESPIE ARMSTRONG, D.D.
SUFFRAGAN BISHOP OF PENNSYLVANIA (U.S.A.)

Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized.—Mark 10:39.

JAMES, THE SON of Zebedee and Salome, the older brother of John, in all probability became a follower of Christ immediately after our Lord's baptism in the River Jordan. James and John belonged to the narrower circle of Christ's more intimate disciples, as they were admitted into the chamber of Jairus' daughter; to the Vision of the Transfiguration; and to the scene of the agony in Gethsemane. He and his brother John were evidently sent as a pair when the twelve were sent two-by-two to preach the Kingdom of God. They seem to have been men of like spirit as they were called by Jesus the same nickname, "The Sons of Thunder." The early fathers assumed that this nickname was given to them because of their eloquence. It has seemed more likely that the surname had reference to their passionate and vehement natures, both in thought and emotion, which sometimes showed itself in ambitious aspiration. It is in reference to this characteristic of the two men as recorded in Matthew 22, that they permitted their mother to ask that



St. James the Elder, Apostle

the Lord permit James and John to sit, one on His right hand and the other on His left hand in His Kingdom.

In reply to this request, our Lord asked, "Are ye able to drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with?" They then impulsively and emotionally replied: "We are able!" It is then that the Master said unto them the words that I have used as a text: "Ye shall drink indeed of the cup and be baptized with the baptism that I am baptized with." Whether or not James and John fully realized the import of our Lord's question is aside from the point. We know very little of James, because he was the first of the apostles to suffer martyrdom, being destroyed by Herod Agrippa. What does this all mean?

It seems that James, as have so many of us, made a direct personal encounter with the Lord Christ. He fell in love with Him and committed his life to accepting the Lord Christ as Lord and Savior. There is every reason to doubt that James had any idea of what it was going to mean to him in his personal aspirations for this life, and the life to come, in making this commitment. He was indeed given the high privilege of being allowed to be a witness to one of the first great miracles wrought by our Lord; of being allowed to have the vision on the Mount of Transfiguration, and of being allowed to participate, as much as any other human being ever is, in the agony in the Garden of Gethsemane. It is not to be wondered at that he pledged his word, even as you and I, to follow the Master, not counting the cost! This *he* did; for when taken by Herod Agrippa, and faced by his accuser, he remained faithful to the end, and legend, at least, has it that his accuser, as a result, became a follower of the Lord Jesus and was, himself, martyred in consequence.

James, then, stands to us as one who, each day, was "faithful in all things." In this, perhaps, lies the challenge of James the Apostle to you and me. He left a life of some considerable privilege, as evidently his father was an employer, rather than an employee, to go out "two-by-two, without cloak or purse," to "minister unto these little ones." For, as our Lord said: "He who would be great in the Kingdom shall come as one who serves." We who dare to call ourselves Christians are ones who have met, come to know, and so love and follow our Blessed Lord, and yet, when we are faced with the privileges and the dangers in everyday life of accepting Him and bearing our witness, I am afraid that most of us

are more like Peter than we are like James! Peter "filled and hauled," denying and proclaiming, until he finally attained unto the stature of the Rock. Perhaps St. James had gifts that few of us can hope to have, and yet, to hold him in the esteem which he deserves, one must realize the complete commitment of all that he was that he made even unto the laying down of his life.

As we see him working with his more renowned brother, John, day by day in faithful and loving service, never swerving, we can see in his loving and magnificent example the possibility of service which is open to each of us if we will draw upon the Holy Spirit, who fills us always.

There have been examples without number of both famous and insignificant individuals who during the long life of the Church, have made such total commitments. St. Augustine, St. Francis of Assisi, Brother Lawrence, Father Damien, unnamed men and women who have gone into settlement house areas and given their lives in joyous and rapturous service to these little ones whom Christ loved so much, and served so well. Is it too much to ask that we should accept in our own lives, in our own way, such joyous and loving service to those about us, because of the love we bear for our Lord, so that, even our accusers may come to bear witness for Him who is Light and Life and Love?

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Grant, O merciful God, that, as Thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of Thy Son Jesus Christ, and followed Him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow Thy holy commandments; through the same Jesus Christ our Lord. Amen.

The Transfiguration of Christ

THE RIGHT REVEREND IVESON BATCHELOR NOLAND, D.D.
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THE FEAST OF the Transfiguration discloses to us the reality of the world beyond. Christians have many reminders of the fact that the Church here on earth is only part of God's great symphony of life; at every celebration of the Holy Communion we are placed in the presence of "angels and archangels, and with all the company of heaven." As for our spiritual foes, "they that are with us are more than they that be with them." We hear much nowadays of "resource persons." What a tremendous power God has given us, as we reflect upon the saints who have come out of great tribulation, and have washed their robes and serve Him day and night in His temple—as we meditate upon figures like Moses and Elijah and recall the awful troubles that they endured for the Almighty. How petty and inconsequential are our light afflictions; and how poorly we often bear them. Yet the holy ones of old are on our side, and the same strength that sustained them can be ours. Thus it is that the Church prays on this feast that her children may be delivered from the disquietude of this world, a world that has the power to afflict, to torment, to bruise the children of God, but cannot really ruffle their peace. We need never be alone.

Secondly, the Transfiguration shows us Jesus Christ as he is, was and always shall be, the King of kings and Lord of lords, the only Ruler of rulers. There are no sentimental hymns to Jesus in the New Testament, no cunningly devised fables—but Jesus the power of God, very God of very God. What dignity would be added to our labors for the Church if we bore continually in remembrance in whose Name we speak! No need to apologize for challenging people for a sacrificial share of their time, talent, and treasure, since the Church speaks in the name of One who was a participant with the Father when Orion was created, who rejoiced in creative love to see the planets spinning on their way. The more science discovers of the bright immensities, the greater our response in love to One who has dealt so lovingly with us, yet could truly proclaim, "All power is given unto me in heaven and in earth." And

what of our sinful lives? Is this that I have done or left undone a just recompense for such a Savior? How often have we "crucified the Lord of glory afresh, and put Him to an open shame"? A consideration of the nature of our Lord as revealed on the holy mount will compel us to cry, with the Church of the ages, "Lord, have mercy upon us."

Lastly, we see in this revelation a warning that an insight into the glory of Christ is not something to be subjectively enjoyed. St. Peter wanted to build three little chapels, apparently as a sort of memorial to an experience. At the time, he little knew what he said, for before the apostles lay the trial and crucifixion, the empty tomb, the joy of the Resurrection, and the years of dangerous witness to their Lord. Few of us have been called on to take a dramatic life-or-death stand for Christ. It is our lot to bear our witness in a harder way, by dying *daily* to self, that we may live unto Him. God help the parish which seeks to keep Him as the source of an emotional experience, without relating that experience to the daily lives of its members, in home and office and factory. When we see that blessings bring with them responsibilities we begin to mature spiritually. The love of God that shone in the face of our Lord commands that we love one another.

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*O God, who on the mount didst reveal to chosen witnesses
Thine only-begotten Son wonderfully transfigured, in raiment
white and glistering; Mercifully grant that we, being delivered
from the disquietude of this world, may be permitted to behold
the King in His beauty, who with Thee, O Father, and Thee, O
Holy Ghost, liveth and reigneth, one God, world without end.
Amen.*